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selected poems of

Jehudah Halevi

JEHUDA HALEVI Selected Poems

Translated from the Hebrew
and with an Introduction by Nina Salaman
From the critical text edited by Heinrich Brody
JPS Library of Jewish Classics

The gift of poetry, deeply cherished by the Jews of medieval Spain, reached its highest development in the poems of Jehudah Halevi. Born in Toledo in 1086, Jehudah Halevi—physician, philosopher, poet—is the radiant sun in the Golden Age of Spanish Jewry.

Heine described him as "God-kissed." His soul, bound up with profound love for his people, hungered to return to the lost land of Zion. In 1141 he set out on a journey to Palestine. His poems describe the hardship of the voyage, the stormy seas, the exquisite loveliness of the coming of evening, and the star-filled canopy of sky over the sea. Everywhere he went—Alexandria, Cairo, Tyre, Damascus—the Jews welcomed him with warmth and urged him to abandon his perilous pilgrimage. But he continued his journey. Tradition tells us he was slain by an Arab horseman when at last he reached his goal and was singing his great Song to Zion by the ruins he had all his life longed to see.

This edition of the poetry of Jehudah Halevi, reissued now as virtually a facsimile of the original 1923 edition, is part of the ongoing effort of the Jewish Publication Society to make their Schiff Library of Jewish Classics available to a new generation of readers.

$3.95

SELECTED POEMS

OF

JEHUDAH HALEVI

EDITED BY

HEINRICH BRODY

THE JEWISH PUBLICATION
SOCIETY OF AMERICA

Philadelphia

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When the New Translation of the Scriptures was approaching completion, the late Jacob H. Schiff, through whose munificence the publication of that translation was rendered possible, further proposed to the Jewish Publication Society of America that they should issue a representative selection of the various classes of literature produced by Jewish writers after the close of the Biblical Canon, and for that purpose placed a fund at the disposal of the Society.

In the deed of gift of Mr. Schiff, which was intended to make the present Series possible, a Committee was named by him consisting of the following:

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Later the Committee was increased by the addition of Prof. Louis Ginzberg, Prof. Jacob Z. Lauterbach, and Prof. Henry Malter. Upon the death of Dr. Schechter, Dr. Cyrus Adler was elected Chairman, and Prof. Israel Davidson was named to succeed Prof. Friedlaender. The Committee has since been deprived of the aid of Judge Sulzberger, who passed away on April 20, 1923.

The plan of the Series, however, was outlined during the Chairmanship of our distinguished colleague, the eminent scholar, Dr. Solomon Schechter.

The first principle adopted was that in all cases in which a Hebrew text was extant, it was to be printed along with the English translation, and that an endeavor should be made to present a critical text based not only upon previous editions, but also upon the available manuscripts. For this purpose manuscripts have been photographed in the libraries of England, Italy, Germany, Austria, and Hungary—wherever important manuscripts bearing upon the Series were to be found—and the Committee

feel that in offering this Series they are not only making accessible to English readers some of the treasures of Jewish literature, but are adding to Jewish scholarship by presenting carefully edited texts, which they hope will become the standard texts of the Jewish Classics.

In giving the original Hebrew text the Committee have been able to add a feature which was absent in the publication of the translation of the Scriptures, the English text of which was published without the original Hebrew. This was not due to any desire on the part of the Board in charge to substitute the English text for the original; but the demand for an English version on the part of English-speaking Jews was so urgent, and the facilities in the United States for printing Hebrew at the time so meager, that the Board felt any further delay of a work that had been anxiously expected for twenty years would be inadvisable. It is the hope of the Jewish Publication Society to publish, when its opportunities permit, the Hebrew text of the Bible, side by side with the translation.

The Committee were limited in the preparation of the Series by the amount of the fund, which, though most generous, could not provide for a complete presentation of the Jewish Clas-

sics, which might well cover hundreds of volumes.

They therefore decided, in the first instance, to omit, by reason of their availability in the English language, certain works which would otherwise naturally be expected to appear in such a Series. This is notably the case in regard to two great philosophical works—the *Kuzari* of Jehudah Halevi, which has been translated into English by Doctor Hartwig Hirschfeld, and the *Guide of the Perplexed* of Moses Maimonides, which has an English version at the hands of the late Doctor Michael Friedländer. Similarly two great names like those of Flavius Josephus and Philo of Alexandria, although rightfully belonging to a series of Jewish Classics, were not included because we were given to understand that they had already been selected for publication in the Loeb Classical Library.

The Committee deemed it necessary to limit the Series to about 25 volumes, and they will endeavor to include in this number representative works of the various classes of Jewish literature under the headings of Apocrypha and Pseudepigrapha, Mishnah, Talmud, Midrash, Codes, Hebrew Poetry, Philosophy, Ethics, Mysticism, History, Epistles, Travels, Homiletics, and Folklore.

The Series was inaugurated with a selection from the religious poems of Solomon Ibn Gabirol, edited by Professor Israel Davidson, and put into English verse by Mr. Israel Zangwill. The present, the second volume of the Series, is based largely upon the critical text of the *Diwan* of Jehudah Halevi, prepared by the distinguished Rabbi Heinrich Brody of Prag, and published under the auspices of the Mekize Nirdamim Society. Doctor Brody has graciously permitted the use of these selections, and has made certain alterations in his published text, and supplied several notes for the present volume. The translation is due to Mrs. Nina Salaman, who has for a decade been the medium through which many English readers have had glimpses into medieval Jewish poetry. Her *Songs of Exile*, published in 1901 under the name of Nina Davis, have become known to thousands of readers. It is a source of profound gratification to the Committee to be able to offer the work of this gifted lady in the present Series.

While the body of her translation has been done in free verse, she has made several additional translations, in stricter form, and with rhyme, which are printed together toward the end of the volume.

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The Committee trust that this Series will awaken the interest and command the support of those who feel the obligation to see to it that the Jewish Classics, which, with few exceptions, have been unknown to English readers, shall come into their own, and take their rightful place among the classic literatures of all peopies.

September, 1924

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BY

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CHIEFLY FROM THE CRITICAL TEXT

EDITED BY

HEINRICH BRODY, Ph.D.

PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1924

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יהודה בן שמואל הלוי

נערכו והוגהו

על ידי

חיים בראדי

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עם תרגום אנגלי

מאת

נינה אשת ר' נתן בן מאיר שלמה

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DEDICATED

BY THE TRANSLATOR

TO THE MEMORY OF HER FATHER

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RHYMED TRANSLATIONS

אֲנִי כִנּוֹר לְשִׁירָיִךְ

"I am a harp for thy songs"

INTRODUCTION

THE GIFT of song, cherished and tended as it was by the Spanish Jews of the Middle Ages, reached its highest development in the poems of Jehudah ben Samuel Halevi, born, as is now generally accepted, in Toledo in 1086, the story of whose life as physician, philosopher and poet has come down to us in but slight fragments, and ends vaguely among the mists of tradition. In the disturbed atmosphere of the Spain of his day, Castile lay under the comparatively mild sway of the Catholic King Alfonso VI. Persecution was as yet occasional, and only burst into flames if the favour shown to the Jews was considered by their ill-wishers to be unduly great. Judging from Jehudah Halevi's letters to his friends, his life passed in serving the people of Toledo, where many of his years were spent, as their much sought-after and hard-worked physician; and one suspects his profession to have been a rather burdensome incident in his life, while his whole heart and soul were consumed in the pursuit, as he says, of the "fount of living waters."

Yet we must be on our guard against taking too literally his depreciation of the medical art. He was equally outspoken against metaphysics in his treatise on the Philosophy of Judaism, the *Kitab al-Khazari*, his one great Arabic work. The truth is that, even more than Spinoza, Jehudah Halevi was "God-intoxicated" or, to use Heine's phrase, "God-kissed". God, not the physician, was to him the Healer; God, not human reason, was the source of truth. The physician was but God's servant, and by Him endowed with such gift of healing as he possessed.

From evidence to be found in the poems, we know that their author was bound to Spain by the presence and love of his one daughter and her little son, Jehudah,[1] as well as by the minor ties of memory[2] and by many friendships. But one love was to be conquered by the power of another, and we find the poet at the age of fifty years journeying forth on the perilous seas to seek the still more greatly beloved land of his fathers. Heine detected this love and this longing, but it needs not the insight of a Heine to perceive it—the most casual reader of Halevi's poems realizes that the poet's soul

[1] See latter half of poem No. 11 in the Selection.

[2] See No. 13 in the Selection.

is bound up with his love for his people and their lost land. It was about the year 1141 that he set out on his journey to Palestine, cheerfully facing the hardships of the way and the stormy seas, and making songs about them as he went. Not the least of his inheritance from the sweet singer of Israel was his descriptive power. He pictures storm and landscape with the vivid touch of actuality. His praise of nature is no literary trick, we catch the genuine notes of a nature-lover. As evening falls and the stars come out, he writes of sea and sky:

> They are like two seas bound up together;
> And between them is my heart—a third sea
> Lifting up ever anew my waves of praise.[1]

So we can trace his steps from Spain to Alexandria, the Jews everywhere giving him a friendly reception, and strongly but vainly urging him to remain with them and to discontinue his perilous pilgrimage. Further we hear of his passing up the Nile and visiting the community at Cairo and Damietta, and he is known to have touched Tyre and Damascus. But after his arrival in Palestine, definite reports fade into rumours. Tradition tells us that he was ridden down and slain by an Arab

[1] Last lines of No. 5 in Selection.

when at last he reached his goal and was singing his great Song to Zion by the ruins he had longed to see. Certain it is, however, that many of its lines must have been written while his desire to reach Jerusalem was yet but a dream. His poem reaches its appointed end in his ardent confidence that the age-long hope of his suffering people will find its fulfilment.

The poet Swinburne has written a few lines in a poem called "The Triumph of Time", about another singer of the Middle Ages—lines which make one think equally of the life, the love, and the death of Jehudah Halevi:

> There lived a singer in France of old
> By the tideless dolorous midland sea.
> In a land of sand and ruin and gold
> There shone one woman, and none but she.
> And finding life for her love's sake fail,
> Being fain to see her, he bade set sail,
> Touched land, and saw her as life grew cold,
> And praised God, seeing; and so died he.

The French singer loved and sought the lady of his dreams; but she whom the Rabbi loved, as Heine has said—"her name was Jerusalem"

Jehudah Halevi has attained the highest honour to which a writer can aspire—the esteem of his peers. Harizi, the Hebrew poet-critic of a generation near his own, describes him as

supremely inimitable, as one who "broke into the treasure-house of song", and who, going out again, "shut the gate behind him". His love-songs, his prayers, his epistles are all alike "drawn from the Holy Spirit". Some six centuries later, when Herder—a philosopher-poet like Jehudah Halevi himself—composed his epoch-making treatise on the Spirit of Hebrew Poetry, his model (so he himself recorded) in great passages of dialogue was "not Plato but Jehudah Halevi." And Heine has immortalised his own appreciation of our poet in several famous stanzas of his *Romanzero*.

Hence we ought not to assent without reservation to a judgment passed by Joseph Jacobs in his brilliant essay on Jehudah Halevi. He there draws an interesting and just distinction between poetic *form* and poetic *force*. Browning, he points out, had great poetic force, but little poetic form; Swinburne, a master of form, lacked force. As applied to Yannai and Kalir and others of that earlier school, this distinction is perhaps relevant. But it is not profitable to say of them, still less of Jehudah Halevi, that "they worked in a medium that did not admit of great poetic form". If defect there were, it was in the mediary not in the medium; in the hand, not in the instrument. In Kalir—to cite

a few lines from the opening of his Piyut on the Dew—force is more apparent than form:

טַל תֵּן לִרְצוֹת אַרְצָךְ
שִׁיתֵנוּ בְרָכָה בְּדִיצָךְ
רוֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצָךְ
קוֹמֵם עִיר בָּהּ חֶפְצָךְ
בְּטָל

Israel Zangwill has thus rendered these lines:

Dew, precious dew, unto Thy land forlorn!
Pour out our blessing in Thy exultation,
To strengthen us with ample wine and corn
And give Thy chosen city safe foundation
In Dew.

Here the thought is impressive, and the Hebraic conception of the Dew as the reviver of earth and soul is well developed as the *piyut* proceeds. But the Hebrew verses jingle harshly. Is the fault in the medium? Contrast these lines with two verses from an early song of Jehudah Halevi's in praise of Jerusalem:

יְפֵה נוֹף מְשׂוֹשׂ תֵּבֵל   קִרְיָה לְמֶלֶךְ רָב
לָךְ נִכְסְפָה נַפְשִׁי   מִפַּאֲתֵי מַעֲרָב
הֲמוֹן רַחֲמַי נִכְמָר   כִּי אֶזְכְּרָה קֶדֶם
כְּבוֹדֵךְ אֲשֶׁר גָּלָה   וְנָוֵךְ אֲשֶׁר חָרֵב

Beautiful height! the whole world's gladness!
O great King's city, mountain blest!

My soul is yearning unto thee—is yearning
  From limits of the West.

The torrents heave from depths of passion,
  At memory of thine olden state:
The glory of thee, borne away to exile,
  Thy dwelling desolate.

Thus is force wedded to a beauty of form which must give pause to all depreciation of the medium. For in these Hebrew lines of our poet, it is not merely the elegiac sentiment that moves us; we are charmed equally by their lyric grace.

Moreover, that Jehudah Halevi was a stylist as well as a man of ideas, is shown by the fact that, while his Hebrew is easily understood, he is not easy to translate. This difficulty sometimes arises from the exigencies of rhyme. We are not attempting in this Introduction to analyze Jehudah Halevi's poetical schemes, or to discuss their relation to real or assumed Arabic parallels. It must suffice to state that some of these poetical schemes are very intricate, and recondite terms are occasionally chosen, not because those terms are the most suitable, but because the rhyme, the acrostic, or the metre demands them. The translator must sometimes ignore these enforced expressions, just as as-

sonances and alliterations must sometimes be abandoned as irreproducible. But the difficulty of exact translation mostly arises from a deeper cause, accruing not from the poet's failures but from his successes, from his inspired choice of words, from his mastery of style. Perhaps we ought not to describe Jehudah Halevi's Hebrew as easy. His simplicity is delusive. But is not this true of all great lyrists? Masters of song use the one right word, for which there is no equivalent in their own or in any other language. This mastery is not consistent, and the greatest poets have their intermittences. Jehudah Halevi is no exception. But Heine describes him, and in the main with verity, as one of the aristocracy of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor yet in prose". This quality is seen also in Ibn Gabirol, but in Jehudah Halevi more organically. Both, for instance, repeatedly employ biblical phraseology. But with Ibn Gabirol the employment is that of an artist, with Jehudah Halevi of a musician. One sees Ibn Gabirol using a text for a final touch of shape and colour; one hears Jehudah Halevi working his texts into the very substance of his harmony. From the *Royal Crown* one might, without much mutilation of the structure,

omit from each stanza the closing citation, artistic coping stones though they are. One could not discard Jehudah Halevi's biblical allusions from a Zion Ode without leaving the music incomplete or even discordant.

The poet's gift of grace, his inability to sin, whether in verse or in prose, is shown again in the work already mentioned, the *Kitab al-Khazari*. Dr. Hirschfeld, its translator from the Arabic, well says, this is a "book for the people". It "contains sufficient attractive and instructive material even for readers who would skip the more abstruse passages". The treatise, a series of five dialogues, is romantically framed in the medieval story of the King of the Khazars, the royal convert to Judaism who came under the wings of the Shekhinah after doubt and controversy. There is much in these dialogues on technical topics; astronomy and philology, among other serious subjects, play their part. But, regarded as a whole, the *Khazari* is as much a poem as are its author's poems themselves. At all events, Jehudah Halevi takes the poet's view of Judaism and of the Jews. Israel is the heart of mankind, filling the same function in the world at large as does the heart in the body of man. This is Halevi's epigram and text. Taking into account particularly

the first of the dialogues we might almost argue that the poet possessed dramatic gifts, though he appears never to have attempted to write a formal drama.

Our reference to the Khazari reminds us of yet another of Jehudah Halevi's contradictions, a contradiction which, however, we must not take too seriously. Let us listen to part of a conversation between the Khazar King and his Rabbi interlocutor, as rendered into English by Dr. H. Hirschfeld. Discussing with the Rabbi the qualities of the Hebrew language, the King of the Khazars remarks:

"Thou wilt only succeed in placing it thus on an equality with other languages. But where is its preeminence? Other languages surpass it in songs metrically constructed and set to music."

The Rabbi: "It is obvious that a tune is independent of the metre, or of the lesser or greater numbers of syllables. . . . Rhymed poems, however, which are recited, and possess good metre, are neglected for something higher and more useful. . . ."

Al Khazari: "It is but proper that mere beauty of sound should yield to lucidity of speech. Harmony pleases the ear, but exactness makes the meaning clear. I see, however, that you Jews long for a prosody, in

imitation of other peoples, in order to force the Hebrew language into their metres."

The Rabbi: "That is because we were and remain froward. Instead of being satisfied with our true superiority, we corrupted the structure of the language, which is built on harmony, and created discord. . . . . In matters of poetry we suffered what befell our forefathers, concerning whom it is written, They mingled among the Gentiles and learned their works". (Psalm cvi, 35).

Thus Jehudah Halevi considered rhyme and metre as foreign to the Hebrew language, and unnecessary to Hebrew poetry, which can exist in perfection quite independently of such ties. It may well be that modern Hebrew poetry will eventually find the inspiration of its Renaissance in the rejection of these bonds, and in the resumption of those earlier forms which offered fuller freedom to the Hebraic genius. And yet, with the inconsistency which may be allowed to great poets, Halevi uses both rhyme and metre with perfect and invariable success. His range was remarkable, though Heine somewhat exaggerates when he writes of him:

Der in heiligen Sirventen,
Madrigalen und Terzinen,
Kanzonetten und Ghaselen
Ausgegossen alle Flammen.

Perhaps, too, Heine's description of Jehudah Halevi as a *Minnesinger* is badly conceived. An essential feature of the *Minnesinger* was his wandering life, passing continually like Sir Walter Scott's Minstrel from court to court, from castle to castle. Worthy of close study as are Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles, yet it is not in these that he reached the summit of his genius. His noblest work is to be found in his religious and national meditations and songs. It is not always easy to distinguish between his so-called sacred and secular poems. Harkavy's division into secular and sacred is thus scarcely justified. A better distinction is Brody's, into liturgical and non-liturgical. For while some of Halevi's poems were intended for use in prayer and others were not so intended, the great mass of his work is impregnated with religious feeling. This is seen even in his love poems. These, often outspoken enough, are never coarse: a spiritual restraint is discernible amid the amatory abandonment. Often such a poem, in its opening words, indicates a human relationship; we read on and find that the lovers are God and Israel. It is as though to a lover that the poet sings:

Would I might see his face within my heart!
Mine eyes would never ask to look beyond.

The mystery and wonder of God and the Universe create a theme for many poems of great beauty, such as the one beginning:

O Lord, where shall I find Thee?
  All hidden and exalted is Thy place;
And where shall I not find Thee?
  Full of Thy glory is the infinite space.

And further:

  Longing, I sought Thy presence;
Lord, with my whole heart did I call and pray,
  And going out toward Thee,
I found Thee coming to me on the way,
  Yea, in Thy wonders' might as clear to see
  As when, within the shrine, I looked for Thee.

It is unnecessary to stress the point that Halevi's songs to Zion are his most beautiful works, displaying the deepest of his emotions. The greatest of these songs (No. 2 of this volume) is chanted to-day in Jewish congregations all over the world, on the Ninth of Ab, the fatal date on which, first by Babylon and again 656 years later by Rome, Jerusalem was laid waste. The ruling forces of the poet's life, the love and hope expressed in this Ode, have won him the sympathy and recognition of his posterity through the ages.

This great poet of the Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs." Here indeed we hear the real man. His love poems, as Ḥarizi said, are made of dew and fire. But in his poems to Zion there is no such combination of a poet's ordinary artifices. It is his soul that is the instrument—and on his heartstrings is played the song of Israel's hope.

Many other compositions were modelled on Jehudah Halevi's Ode to Zion, as the liturgy for the Fast of Ab proves. These have their beauty, but the poets who followed Halevi appear to us like the stars after the moon has risen. In Spain the poets still sang because, for many years after Jehudah Halevi's death, his voice re-echoed in theirs. A poet and the begetter of poets—we need seek no more splendid epitaph for this "poet by the grace of God."

In the selection contained in the present volume it has been sought to present specimens of the poet's various styles and subjects. No selection can do Halevi justice. There are few poets who have maintained so consistently high a level; scarcely a line of his but deserves to be read.

The Hebrew text is, to a very large extent, that edited by Dr. Brody, and it is with great pleasure

that I here record my sincere thanks for the privilege of using the results of his critical labours. The translation is in prose, with a tendency towards rhythm, and following the original, line by line; in some cases, however, there are added alternative translations in verse. As to the method of translating, only one remark need be offered. It has always seemed to the present translator at once unfair to a poet and displeasing to his readers to divest verses of their own peculiar dress. Thus in the Ode to Zion there seemed no reason for omitting Jehudah Halevi's reminiscence of Oholah and Oholibah, in order to soften down a somewhat harsh allusion. Nor, when rendering a love poem, does it seem just to turn Jehudah Halevi's own words:

> Would that, after my death, unto mine ears should come
> The sound of the golden bells upon thy skirts.

into:

> I think that I shall hear, when I am dead
> The rustle of thy gown, thy footsteps overhead.

To do these things may be attractive, but the oriental flavour is lost, and the poet is made to speak with the voice of a modern western writer, while clearly he was neither western nor modern.

I have to thank Dr. Israel Abrahams for constant encouragement, advice and unfailing support during the progress of this work. To Mr. Israel Zangwill likewise I owe a debt of gratitude for having read the proofs of the translation and for several useful suggestions; and also to Mr. Herbert Loewe for having given me much assistance in the proof-reading. And if I may permit myself to sound a further personal note for a moment, I should like to say this: I have loved Jehudah Halevi ever since, at my father's side, I began to read and understand his verses. If, by this volume, defective though it be in plan and imperfect in execution, I can win for Jehudah Halevi a new band of admirers, my own love for the poet will have borne its most precious fruit.

NINA SALAMAN

TEXT AND TRANSLATION

I. THE JOURNEY TO ZION

I

MY HEART IS IN THE EAST

My heart is in the east, and I in the uttermost west—
How can I find savour in food? How shall it be sweet to me?
How shall I render my vows and my bonds, while yet
Zion lieth beneath the fetter of Edom, and I in Arab chains?
A light thing would it seem to me to leave all the good things of Spain—
Seeing how precious in mine eyes to behold the dust of the desolate sanctuary.

I

לבי במזרח

— ◡ — | — ◡ — — ‖ — ◡ — | — ◡ — —

לִבִּי בְמִזְרָח וְאָנֹכִי בְּסוֹף מַעֲרָב
אֵיךְ אֶטְעֲמָה אֵת אֲשֶׁר־אֹכַל וְאֵיךְ יֶעֱרָב
אֵיכָה אֲשַׁלֵּם נְדָרַי וֶאֱסָרַי בְּעוֹד
צִיּוֹן בְּחֶבֶל אֱדוֹם וַאְנִי בְּכֶבֶל עֲרָב
יֵקַל בְּעֵינַי עֲזֹב כָּל־טוּב סְפָרַד כְּמוֹ
יֵקַר בְּעֵינַי רְאוֹת עַפְרוֹת דְּבִיר נֶחֱרָב:

2

ODE TO ZION

(For rhymed version see page 151)

Zion! wilt thou not ask if peace be with thy captives
That seek thy peace—that are the remnant of thy flocks?

From west and east, from north and south—the greeting
I Kings 5,4. "Peace" from far and near, take thou from every side;

And greeting from the captive of desire,[1] giving his tears like dew
Of Hermon, and longing to let them fall upon thine hills.

To wail for thine affliction I am like the jackals; but when I dream
Of the return of thy captivity, I am a harp for thy songs.

My heart to Bethel and Peniel yearneth sore,
Gen. 32, 2,3. To Maḥanaim and to all the places where thy pure ones have met.

There the Presence abideth in thee; yea, there thy Maker
Opened thy gates to face the gates of heaven.[2]

[1] Some editions have תקוה for תאוה.

[2] See No. 6, line 32.

2

ציון הלא תשאלי

— ◡ — | — ◡ — — ‖ — ◡ — | — ◡ — —

צִיּוֹן הֲלֹא תִשְׁאֲלִי לִשְׁלוֹם אֲסִירָיִךְ
דֹּרְשֵׁי שְׁלוֹמֵךְ וְהֵם יֶתֶר עֲדָרָיִךְ
מִיָּם וּמִזְרָח וּמִצָּפוֹן וְתֵימָן שְׁלוֹם
רָחוֹק וְקָרוֹב שְׂאִי מִכֹּל עֲבָרָיִךְ
וּשְׁלוֹם אֲסִיר תַּאֲוָה נוֹתֵן דְּמָעָיו כְּטַל־
חֶרְמוֹן וְנִכְסַף לְרִדְתָּם עַל־הֲרָרָיִךְ
לִבְכּוֹת עֱנוּתֵךְ אֲנִי תַנִּים וְעֵת אֶחֱלֹם
שִׁיבַת שְׁבוּתֵךְ אֲנִי כִנּוֹר לְשִׁירָיִךְ
לִבִּי לְבֵית־אֵל וְלִפְנִיאֵל מְאֹד יֶהֱמֶה
וּלְמַחֲנַיִם וְכֹל פִּגְעֵי טְהוֹרָיִךְ
שָׁם הַשְּׁכִינָה שְׁכֵנָה לָךְ וְהַיֹּצְרֵךְ
פָּתַח לְמוּל שַׁעֲרֵי־שַׁחַק שְׁעָרָיִךְ

And the Lord's glory alone was thy light;
No sun nor moon nor stars were luminants for
thee.

I would choose for my soul to pour itself out
within that place
Where the spirit of God was outpoured upon
thy chosen.

I Chron. 29,23. Thou art the house of royalty; thou art the
throne of the Lord, and how[1]
Do slaves sit now upon thy princes' thrones?

Would I might be wandering in the places
where
Gen. 35,7. God was revealed unto thy seers and messen-
gers.

Ps. 55,8. O who will make me wings, that I may fly afar,
And lay the ruins of my cleft heart among thy
broken cliffs!

I would fall, with my face upon thine earth and
take delight
Ps. 102,15. In thy stones and be tender to thy dust.

Neh. 2,3.5. Yea, more, when standing by my fathers' tombs
Gen. 23,6. I would marvel, in Hebron, over the chosen of
thy graves.

I would pass into thy forest and thy fruitful
field, and stand
Within thy Gilead, and wonder at thy mount
beyond—[2]

[1] See Harkavy, who reads ואיך, while Brody reads ואם.

[2] *i. e.* east of Jordan.

וּכְבוֹד אֲדֹנָי לְבַד הָיָה מְאוֹרֵךְ וְאֵין
שֶׁמֶשׁ וְסַהַר וְכוֹכָבִים מְאִירָיִךְ
אֶבְחַר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמָקוֹם אֲשֶׁר
רוּחַ אֱלֹהִים שְׁפוּכָה עַל־בְּחִירָיִךְ
אַתְּ בֵּית מְלוּכָה וְאַתְּ כִּסֵּא אֲדֹנָי וְאִם
יָשְׁבוּ עֲבָדִים עֲלֵי כִסְאוֹת גְּבִירָיִךְ
מִי־יִתְּנֵנִי מְשׁוֹטֵט בַּמְּקוֹמוֹת אֲשֶׁר
נִגְלוּ אֱלֹהִים לְחֹזַיִךְ וְצִירָיִךְ
מִי יַעֲשֶׂה־לִּי כְנָפַיִם וְאַרְחִיק נְדֹד
אָנִיד לְבִתְרֵי לְבָבִי בֵּין בְּתָרָיִךְ
אֶפֹּל לְאַפַּי עֲלֵי אַרְצֵךְ וְאֶרְצֶה אֲבָ־
נַיִךְ מְאֹד וַאֲחֹנֵן אֶת־עֲפָרָיִךְ
אַף כִּי־בְעָמְדִי עֲלֵי קִבְרוֹת אֲבֹתַי וְאֶשְׁ־
תּוֹמֵם בְּחֶבְרוֹן עֲלֵי מִבְחַר קְבָרָיִךְ
אֶעְבֹר בְּיַעְרֵךְ וְכַרְמִלֵּךְ וְאֶעְמֹד בְּגִלְ־
עָדֵךְ וְאֶשְׁתּוֹמֲמָה אֶל־הַר עֲבָרָיִךְ

Deut. 32,49.50. Mount Abarim, and Mount Hor, where are the twain
Ps. 136,6.7. Great lights—thy Luminaries, thy Teachers.

The life of souls is the air of thy land, and of pure myrrh
The grains of thy dust, and honey from the comb thy rivers.

Isa. 20,2.3 Sweet would it be unto my soul to walk naked and barefoot
Upon the desolate ruins where thy holiest dwellings were;

In the place of thine Ark where it is hidden[1] and in the place
Of thy cherubim which abode in thine innermost recesses.

Jer. 7,29. I will cut off and cast away the splendour of my crown of locks, and curse the fate
That desecrated in unclean land the heads that bore thy crown.

How shall it be sweet to me to eat and drink while I behold
Jer. 15,3. Dogs tearing at thy lions' whelps?
Eccles. 11,7. Or how can light of day be joyous to mine eyes while yet
I see in ravens' beaks torn bodies of thine eagles?

O cup of sorrow! gently! hold a while! already
Ps. 38,8. My loins are filled, yea, and my soul, with thy bitterness.

[1] Yoma 52b–53b.

הַר הָעֲבָרִים וְהֹר הָהָר אֲשֶׁר־שָׁם שְׁנֵי
אוֹרִים גְּדֹלִים מְאִירַיִךְ וּמוֹרָיִךְ
חַיֵּי נְשָׁמוֹת אֲוִיר אַרְצֵךְ וּמִמָּר־דְּרוֹר
אַבְקַת עֲפָרֵךְ וְנֹפֶת צוּף נְהָרָיִךְ
יִנְעַם לְנַפְשִׁי הֲלֹךְ עָרֹם וְיָחֵף עֲלֵי
חָרְבוֹת שְׁמָמָה אֲשֶׁר הָיוּ דְבִירָיִךְ
בִּמְקוֹם אֲרוֹנֵךְ אֲשֶׁר נִגְנַז וּבִמְקוֹם כְּרוּ־
בַיִךְ אֲשֶׁר שָׁכְנוּ חַדְרֵי חֲדָרָיִךְ
אָגֹז וְאַשְׁלִיךְ פְּאֵר נִזְרִי וְאֶקֹּב זְמָן
חִלֵּל בְּאֶרֶץ טְמֵאָה אֶת־נְזִירָיִךְ
אֵיךְ יֶעֱרַב לִי אֲכֹל וּשְׁתוֹת בְּעֵת אֶחֱזֶה
כִּי יִסְחֲבוּ הַכְּלָבִים אֶת־כְּפִירָיִךְ
אוֹ אֵיךְ מְאוֹר יוֹם יְהִי מָתוֹק לְעֵינַי בְּעוֹד
אֶרְאֶה בְּפִי עֹרְבִים פִּגְרֵי נְשָׁרָיִךְ
כּוֹס הַיְגוֹנִים לְאַט הַרְפִּי מְעַט כִּי כְבָר
מָלְאוּ כְסָלַי וְנַפְשִׁי מִמְּרוֹרָיִךְ

Ezek. 23,4. When I remember Oholah I drink thy fury,
Isa. 51,17. And I recall Oholibah, and drain thy dregs.
Ps. 75,9. Zion! perfect in beauty! love and grace thou
Lam. 2,15. didst bind on to thee
Of olden time; and still the souls of thy companions are bound up with thee.
It is they that rejoice at thy well-being, that are in pain
Over thy desolation, and that weep over thy ruin—
They that, from the pit of the captive, pant toward thee, worshipping,
Zeph. 2,11. Every one from his own place, toward thy gates;
The flocks of thy multitude, which were exiled and scattered
Jer. 50,6. From mount to hill, but have not forgotten thy fold;
I Sam. 15,27. Which grasp thy skirts and strengthen them-
Cant. 7,9. selves
To go up and take hold of the boughs of thy palms.
Shinar and Pathros[1]—were they equal unto thee in their greatness?
Can they compare their vanity[2] to thy Thummim and thy Urim?
And with whom could they compare thine anointed Kings? and with whom

[1] Shinar refers to the moral and cultural achievements of Bagdad, and Pathros to Byzantium, as representing Mohammedan and Christian world-might.

[2] The reference here is to religious superstition.

עֵת אֶזְכְּרָה אָהֳלָה אֶשְׁתֶּה חֲמָתֵךְ וְאֶזְ־
כֹּר אָהֳלִיבָה וְאֶמְצֶה אֶת־שְׁמָרָיִךְ
צִיּוֹן כְּלִילַת יֳפִי אַהֲבָה וְחֵן תִּקְשְׁרִי
מֵאָז וּבָךְ נִקְשְׁרוּ נַפְשׁוֹת חֲבֵרָיִךְ
הֵם הַשְּׂמֵחִים לְשַׁלְוָתֵךְ וְהַכֹּאֲבִים
עַל־שִׁמְמוּתֵךְ וּבֹכִים עַל־שְׁבָרָיִךְ
מִבּוֹר שְׁבִי שֹׁאֲפִים נֶגְדֵּךְ וּמִשְׁתַּחֲוִים
אִישׁ מִמְּקוֹמוֹ אֱלֵי־נֹכַח שְׁעָרָיִךְ
עֶדְרֵי הֲמוֹנֵךְ אֲשֶׁר גָּלוּ וְהִתְפַּזְּרוּ
מֵהַר לְגִבְעָה וְלֹא שָׁכְחוּ גְדֵרָיִךְ
הַמַּחֲזִיקִים בְּשׁוּלַיִךְ וּמִתְאַמְּצִים
לַעֲלוֹת וְלֶאְחֹז בְּסַנְסִנֵּי תְמָרָיִךְ
שִׁנְעָר וּפַתְרוֹס הֲיַעַרְכוּךְ בְּגָדְלָם וְאִם
הֶבְלָם יְדַמּוּ לְתֻמַּיִךְ וְאוּרָיִךְ
אֶל־מִי יְדַמּוּ מְשִׁיחַיִךְ וְאֶל־מִי נְבִי־

Thy prophets? and with whom thy minis-
trants[1] and thy singers?

Isa. 2,18. He will change, He will wholly sweep away
all the realms of idols;
Prov. 27,24. Thy splendour is for ever, from age to age
thy crown.

Ps. 132,13. Thy God hath desired thee for a dwelling-
place; and happy is the man
Ps. 65,5. Whom He chooseth and bringeth near that
he may rest within thy courts.

Dan. 12,12. Happy is he that waiteth, that cometh nigh
and seeth the rising
Of thy light, when on him thy dawn shall
break—

Ps. 106,5. That he may see the welfare of thy chosen,
and rejoice
Ezek. 16,55. In thy rejoicing, when thou turnest back unto
thine olden youth.

[1] Those of the Levites who served and those who sang in the Temple.

אַיִּךְ וְאֶל־מִי לְוִיַּיִךְ וְשָׁרַיִךְ
יִשְׁנֶה וְיַחְלִף כְּלִיל כָּל־מַמְלְכוֹת הָאֱלִיל
חָסְנֵךְ לְעוֹלָם לְדוֹר וָדוֹר נְזָרַיִךְ
אִוָּךְ לְמוֹשָׁב אֱלֹהַיִךְ וְאַשְׁרֵי אֱנוֹשׁ
יִבְחַר יְקָרֵב וְיִשְׁכֹּן בַּחֲצֵרָיִךְ
אַשְׁרֵי מְחַכֶּה וְיַגִּיעַ וְיִרְאֶה עֲלוֹת
אוֹרֵךְ וְיִבָּקְעוּ עָלָיו שְׁחָרָיִךְ
לִרְאוֹת בְּטוֹבַת בְּחִירַיִךְ וְלַעֲלֹז בְּשִׂמְ־
חָתֵךְ בְּשׁוּבֵךְ אֱלֵי קַדְמַת נְעוּרָיִךְ:

3

TO MOUNT ABARIM

Peace be to thee, Mount Abarim!
I Kings 5.4 Peace be to thee on every side![1]
Within thee is gathered the chosen of mankind,
Gen. 23.6. In thee is the chosen of all sepulchres.
If thou knowest him not, ask thou
Ps. 136.13. Of the Red Sea which was rent apart;
And ask of the bush and ask of the mount—
Jud. 5.29. Ask of Sinai—they shall return answer unto
thee:
Num. 12.7. He that faithfully bore the message of God,
Haggai 1.13.
Exodus 4.10. Even though no man of words!

Ps. 54.6. God helping,
I have vowed an early pilgrimage to thee.

[1] Play of words on עברים.

3

הר העברים

— — ◡ — | — — — ◡ — —

שָׁלוֹם לְךָ הַר הָעֲבָרִים
שָׁלוֹם לְךָ מִכָּל־עֲבָרִים
בְּךָ נֶאֱסַף מִבְחַר אֱנוֹשׁ
וַיְהִי בְךָ מִבְחַר קְבָרִים
אִם־לֹא יְדַעְתָּהוּ שְׁאַל
יַם־סוּף אֲשֶׁר נִגְזַר גְּזָרִים
וּשְׁאַל סְנֶה וּשְׁאַל לְהַר
סִינַי יְשִׁיבוּךָ אֲמָרִים
הַנֶּאֱמָן עַל־מַלְאֲכוּת
הָאֵל וְהוּא לֹא אִישׁ דְּבָרִים
אִם הָאֱלֹהִים עֹזְרִי
עָלַי לְשַׁחֲרָךְ נְדָרִים:

4

MY DREAM

Ps. 84,2. My God, Thy dwelling-places are lovely!
Num. 12,8. It is in vision and not in dark speeches that
Thou art near.

Ps. 73,17. My dream did bring me into the sanctuaries
of God,
And I beheld His beautiful services;
Num. 29,16. And the burnt-offering and meal-offering and
drink-offering,
And round about, heavy clouds of smoke.
And it was ecstasy to me to hear the Levites'
song,
In their council for the order of services.

Ps. 139,18. I awoke, and I was yet with Thee, O God,
And I gave thanks, and it was sweet to thank
Thee.

4

חלומי

⏑ — — — | ⏑ — — — | ⏑ — — ׀

אֱלֹהֵי מִשְׁכְּנוֹתֶיךָ יְדִידוֹת
וְקִרַבְתָּךְ בְּמַרְאָה לֹא בְחִידוֹת
הֱבִיאַנִי חֲלוֹמִי מִקְדְּשֵׁי אֵל
וְשַׁרְתִּי מַלְאֲכוֹתָיו הַחֲמֻדוֹת
וְהָעוֹלָה וּמִנְחָתָהּ וְנִסְכָּהּ
וְסָבִיב תִּימֲרוֹת עָשָׁן כְּבֵדוֹת
וְנָעַמְתִּי בְּשָׁמְעִי שִׁיר לְוִיִּם
בְּסוֹדֵיהֶם לְסֵדֶר הָעֲבֹדוֹת
הֱקִיצוֹתִי וְעוֹדִי עִמְּךָ אֵל
וְהוֹדֵיתִי וְלָךְ נָאֶה לְהוֹדוֹת:

5

EQUIPPED FOR FLIGHT

Wilt thou yet pursue youth after twoscore years and ten
Since thy days are equipped for flight?
And wilt thou flee from the service of God
And long for the service of men?
And wilt thou seek the face of many
Ps. 111,2. And forsake the face of One sought out for all delight?
Jos. 9,12. And art thou too slothful to take provision for thy way,
And wilt thou sell thy portion for a mess of pottage?
Prov. 30,15–16. Saith not thy soul yet unto thee, 'Enough',
Ezek. 47,12. But reneweth her desire month by month?
Incline from her counsel to the counsel of God,
And turn aside from the five senses;
And make thyself acceptable to thy Creator for the rest
Of thy days which press on and hasten;
Ps. 12,3. And seek not with a double heart for His favour
Num. 24,1. And go not to meet good omens,

5

להתעופף חמשים

‖ — — ⏑ | — — — — ⏑ | — — — ⏑

הֲתִרְדֹּף נַעֲרוּת אַחַר חֲמִשִּׁים
וְיָמֶיךָ לְהִתְעוֹפֵף חֲמֻשִׁים
וְתִבְרַח מֵעֲבֹדַת הָאֱלֹהִים
וְתִכְסֹף אֶל־עֲבֹדַת הָאֲנָשִׁים
וְתִדְרֹשׁ אֶת־פְּנֵי רַבִּים וְתִטֹּשׁ
פְּנֵי אֶחָד לְכָל־חֵפֶץ דְּרוּשִׁים
וְתֵעָצֵל לְהִצְטַיֵּד לְדַרְכָּךְ
וְתִמְכֹּר חֶלְקְךָ בִּנְזִיד עֲדָשִׁים
הֲלֹא אָמְרָה־לְּךָ עוֹד נַפְשְׁךָ הוֹן
וְתַאֲוָתָהּ תְּבַכֵּר לַחֲדָשִׁים
נְטֵה מֵעַל עֲצָתָהּ אֶל־עֲצַת־אֵל
וְסוּר מֵעַל חֲמֵשֶׁת הָרְגָשִׁים
וְהִתְרַצֵּה לְיֹצֶרְךָ בְּיֶתֶר
יְמוֹתֶיךָ אֲשֶׁר אָצִים וְחָשִׁים
וְאַל־תִּדְרֹשׁ בְּלֵב וָלֵב רְצוֹנוֹ
וְאַל־תֵּלֶךְ לְךָ לִקְרַאת נְחָשִׁים

But to do His will be strong as a leopard,
Swift as a roe, and mighty as a lion.
Ps. 46,3. And let not thine heart be shaken in the heart of the seas,
Isa. 54,10. When thou beholdest mountains move and totter,
Jer. 38,12. And seamen with hands limp as rags,[1]
And wise craftsmen standing dumb,[2]
Which joyfully went face forward,
But turn their backs ashamed;
And only the ocean before thee for a haven,
And no refuge for thee, but snares,
And the sails quiver and shake,
And the beams stagger and strain,
And the hand of the wind playeth with the waters
Like men lifting sheaves in the threshing;
And now it maketh of them threshing-floors,
And anon it maketh of them stacks of sheaves.
When they prevail they come like lions,
And when they faint they creep like snakes,
The last chasing the first,
Jer. 8,17. Like adders which will not be charmed,
Ex. 15,10. And the mighty ship falleth like an atom by
Isa. 33,21. the blow of a mighty one,
Isa. 10,34.
Ezek. 16,47.

[1] Play on words, מַלָּחִים (seamen) מְלָחִים (rags).

[2] See play on words in the Hebrew text.

הָיָה לַעֲשׂוֹת רְצוֹנוֹ עַז כְּנָמֵר
וְקַל כִּצְבִי וְגִבּוֹר כַּלְּיָשִׁים
וְאַל־יִמּוֹט בְּלֵב יַמִּים לְבָבְךָ
וְהָרִים תְּחֱזֶה מָטִים וּמָשִׁים
וּמַלָּחִים יְדֵיהֶם כַּמְּלָחִים
וְחַכְמֵי הַחֲרָשִׁים מַחֲרִישִׁים
שְׂמֵחִים הָלְכִים נֹכַח פְּנֵיהֶם
וְשָׁבִים אֶל־אֲחֹרֵיהֶם וּבֹשִׁים
וְאֶקְיָנוֹס לְפָנֶיךָ לְמָנוֹס
וְאֵין מִבְרָח לְךָ כִּי אִם־יְקוּשִׁים
וְיָמוּטוּ וְיָנוּטוּ קְלָעִים
וְיָנוּעוּ וְיָזוּעוּ קְרָשִׁים
וְיַד־רוּחַ מְצַחֶקֶת בְּמַיִם
כְּנֹשְׂאֵי הָעֳמָרִים בַּדְּיָשִׁים
וּפַעַם תַּעֲשֶׂה מֵהֶם גְּרָנוֹת
וּפַעַם תַּעֲשֶׂה מֵהֶם גְּדִישִׁים
בְּעֵת הִתְגַּבְּרָם דָּמוּ אֲרָיוֹת
וְעֵת הֶחָלְשָׁם דָּמוּ נְחָשִׁים
וְרִאשֹׁנִים דְּלָקוּם אַחֲרֹנִים
כְּצִפְעֹנִים וְאֵין לָהֶם לְחָשִׁים
וְצִי אַדִּיר כְּקַט יִפֹּל בְּאַדִּיר

Isa. 33.23. And the mast and the sails are grown weak,
And the ark and her chambers are confused,
Gen. 6.14–16. The lowest with the second and the third;
And they that pull the ropes are in travail,[1]
And women and men in desperation,[1]
Isa. 33.23. And the spirit is gone from their pilots,
And the bodies are weary of the souls,
Gen. 36.26. There is no worth in the strength of the masts,
And no desire for the guidance of the old men;
Job 41.21. And the cedar-masts are accounted as stubble,
The fir beams as if they were reeds.
Prov. 27.3. And the ballast of sand on the surface of the
sea is like a straw,
Isa. 5.24. And the iron sockets are like bits of chaff,
And the people pray, each one to his holy one,
But thou turnest to the Holy of Holies,
And rememberest the marvels of the Red Sea
and the Jordan,
Jer. 17.1. Which are graven upon all hearts.
Ps. 65.8. Thou praisest Him that stilleth the roaring
of the seas,
Isa. 57.20. When its waters cast up mire;
And while thou recallest unto Him the abom-
inations[2] of unclean hearts
He recalleth for thee the merit of the saintly
fathers.

[1] See play on words in Hebrew text.

[2] Following Harkavy's opinion that זמת should be read in place of זכות.

וְהַתֹּרֶן וְהַנֵּס נֶחֱלָשִׁים
וְהַתֵּבָה וְקִנֶּיהָ נְבֻכִים
כְּתַחְתִּיִּם שְׁנַיִם כַּשָּׁלִשִׁים
וּמִשְׁכֵי הַחֲבָלִים בַּחֲבָלִים
וְנָשִׁים וַאֲנָשִׁים נֶאֱנָשִׁים
וְרוּחַ חֻבְלָה מֵחֹבְלֵיהֶם
וְקָצוּ הַגְּוִיּוֹת בַּנְּפָשִׁים
וְאֵין יִתְרוֹן לְחֹזֶק הַתְּרָנִים
וְאֵין חֶמְדָּה לְתַחְבֻּלַת יְשִׁישִׁים
וְנֶחְשְׁבוּ לְקַשׁ תָּרְנֵי אֲרָזִים
וְנֶהֶפְכוּ לְקָנִים הַבְּרוֹשִׁים
וְנֵטֶל חוֹל בְּגֵב הַיָּם כְּתֶבֶן
וּבַרְזִלֵּי אֲדָנִים כַּחֲשָׁשִׁים
וְעָם יִתְפַּלְּלוּ כָּל־אִישׁ לְקָדְשׁוֹ
וְאַתְּ פֹּנָה לְקֹדֶשׁ הַקֳּדָשִׁים
וְתִזְכֹּר מִפְלְאוֹת יַם־סוּף וְיַרְדֵּן
אֲשֶׁר עַל־כָּל־לְבָבוֹת הֵם חֲרוּשִׁים
תְּשַׁבַּח לְמַשְׁבִּיחַ שְׁאוֹן יָם
בְּעֵת שֶׁיִּגָּרְשׁוּ מֵימָיו רְפָשִׁים
וְתִזְכָּר־לוֹ זְנוּת לִבּוֹת טְמֵאִים
וְיִזְכָּר־לָךְ זְכוּת אָבוֹת קְדֹשִׁים

He will renew His wondrous deeds when thou
renewest
Before Him the dancing song of Maḥli and
Mushi's sons;[1]
And He will restore the souls to the bodies,
And the dry bones shall come to life.

Ps.107,29-30. Then in a moment the waves are stilled,
I Sam. 30,16. Like flocks spread abroad upon the field;
And the night, when the sun hath come down
the steps
Of the starry host, captained now by the moon,
Ps. 45,14 Is like an Ethiopian woman in raiment of gold
Ex. 39,13. And of blue inset with crystals.
And the stars are confused in the heart of the
sea
Like strangers driven out of their homes;
And after their image, in their likeness,
they make light
In the sea's heart, like flames of fire.
The face of the waters and the face of the
heavens, the infinity of sea,
The infinity of night, are grown pure, are
made clear,
And the sea appeareth as a firmament—[2]
Then are they two seas bound up together;
And between them is my heart, a third sea,
Ps. 89,10. Lifting up ever anew my waves of praise.

[1] Names of tribes of Levitic singers in the Temple.

[2] בעינו might mean either "in its essence"—in other words that the sky and the sea look exactly alike, or—that the firmament is reflected in the sea. In any case this line is leading up to the idea of the next three lines.

יְחַדֵּשׁ נוֹרְאוֹתָיו כִּי תְחַדֵּשׁ
לְפָנָיו שִׁיר מְחוֹל מְחֹלְלִים וּמוּשִׁים
וְיָשִׁיב הַנְּשָׁמוֹת לַפְּגָרִים
וְיִחְיוּ הָעֲצָמִים הַיְבֵשִׁים
וְרֶגַע יִשְׁתְּקוּ גַלִּים וְיִדְּמוּ
עֲדָרִים עַל־פְּנֵי אֶרֶץ נְטֻשִׁים
וְהַלַּיְל כְּבוֹא שֶׁמֶשׁ בְּמַעְלוֹת
צְבָא מָרוֹם וְעָלָיו שַׂר חֲמִשִּׁים
כְּכוּשִׁית מִשְׁבְּצוֹת זָהָב לְבוּשָׁהּ
וְכִתְכֵלֶת בְּמִלֵּאת גְּבִישִׁים
וְכוֹכָבִים בְּלֵב הַיָּם נְבֻכִים
כְּגֵרִים מִמְּעוֹנֵיהֶם גְּרוּשִׁים
וְכִדְמוּתָם בְּצַלְמָם יַעֲשׂוּ אוֹר
בְּלֵב הַיָּם כְּלֶהָבוֹת וְאִשִּׁים
פְּנֵי מַיִם וְשָׁמַיִם עֲדֵייָם
עֲדֵי לַיִל מְטֹהָרִים לְטוּשִׁים
וְיָם דּוֹמֶה לְרָקִיעַ בְּעֵינוֹ
שְׁנֵיהֶם אָז שְׁנֵי יַמִּים חֲבוּשִׁים
וּבֵינוֹתָם לְבָבִי יָם שְׁלִישִׁי
בְּשׁוֹא גַלֵּי שְׁבָחַי הַחֲדָשִׁים:

6

FOR THE SAKE OF THE HOUSE OF OUR GOD

The singer's reply to one who reproved him for his longing to go to the Land of Israel

Cant. 5,5. Thy words are compounded of sweet-smelling myrrh
And gathered from the rock of the mountains of spice,
And unto thee and the house of thy fathers belong precious virtues
Whereunto praises fail to attain.
Thou comest to meet me with sweet speeches,
But within them lie men in wait bearing swords—
Words wherein stinging bees lurk,[1]
Is. 33,12. A honeycomb prickly with thorns.
If the peace of Jerusalem is not to be sought
II Sam. 5,6.8. While yet with the blind and the halt she is filled,
Ps. 122,8–9. For the sake of the House of our God let us seek
Her peace, or for the sake of friends and of brothers;
Gen. 44,10. And if it be according to your words, see, there
Jos. 2,21. is sin
Upon all those who bend towards her and bow down,
And sin upon those sires who dwelt in her as strangers,
And purchased there vaults for their dead.

[1] Note the play on the words דְבָרִים and דְבֹרִים.

6

למען בית אלהינו

תשובת המשורר לאדם שכתב לו תוכחה על תשוקתו ללכת לארץ ישראל

‖ — — ⌣ | — — — — ⌣ | — — — ⌣

דְּבָרֶיךָ בְּמוֹר עֹבֵר רְקוּחִים
וּמִצּוּר הַרְרֵי הַמּוֹר לְקֻחִים
וְלָךְ וּלְבֵית אֲבֹתֶיךָ חֲמֻדוֹת
אֲשֶׁר יִלְאוּ לְהַשִּׂיגָם שְׁבָחִים
פְּגַשְׁתַּנִי בְּמִדְבָּרִים עֲרֵבִים
בְּתוֹכָם אֹרְבִים נֹשְׂאֵי שְׁלָחִים
דְּבָרִים אָרְבוּ תוֹכָם דְּבֹרִים
וְתוֹךְ יַעְרַת דְּבַשׁ קוֹצִים כְּסוּחִים
וְאִם כִּי־לֹא שְׁלוֹם שָׁלֵם יְבַקֵּשׁ
בְּעוֹדָהּ מְלֵאָה עִוְרִים וּפִסְחִים
לְמַעַן בֵּית אֱלֹהֵינוּ נְבַקֵּשׁ
שְׁלוֹמָהּ אוֹ בְעַד רֵעִים וְאַחִים
וְאִם כֶּן־הוּא כְּדִבְרֵיכֶם רְאוּ חֵטְא
עֲלֵי כָל־כֹּרְעִים נֶגְדָּהּ וְשֹׁחִים
וְחֵטְא הוֹרִים שְׁבָנוּהָ כְּגֵרִים
וְקָנוּ שָׁם לְמֵתֵיהֶם צְרִיחִים

And vain would be the deed of the fathers who
were embalmed
And their bodies sent to her earth—
And they sighing for her sake
Though the land was full of reprobates;
And for naught would the fathers' altars have
been built,
And in vain their oblation offered there.

Is it well that the dead should be remembered,
And the Ark and the Tablets forgotten?
That we should seek out the place of the pit
and the worm,
And forsake the fount of life eternal?
Have we any heritage save the sanctuaries of
God?—
Then how should we forget His holy Mount?
Have we either in the east or in the west
A place of hope wherein we may trust,
Except the land that is full of gates,
Toward which the gates of Heaven are open—
Like Mount Sinai and Carmel and Bethel,
And the houses of the prophets, the envoys,
And the thrones of the priests of the Lord's
throne,
And the thrones of the kings, the anointed?
Unto us, yea, and unto our children, hath
He assigned her;

וְתֹהוּ מַעֲשֵׂה אָבוֹת חֲנֻטִים
וּפִגְרֵיהֶם אֱלֵי אַרְצָהּ שְׁלוּחִים
וְהָיוּ בַּעֲבוּרָהּ נֶאֱנָחִים
וְהָאָרֶץ מְלֵאָה נָאֱלָחִים
וְלָרִיק מִזְבְּחוֹת אָבוֹת בְּנוּיִים
וְלַשָּׁוְא קָרְבוּ שָׁם הַזְּבָחִים
הֲטוֹב שֶׁיִּהְיוּ מֵתִים זְכוּרִים
וְהָאָרוֹן וְהַלֻּחוֹת שְׁכוּחִים
נְשַׁחֵר אֶת־מְקוֹם שַׁחַת וְרִמָּה
וְנִטֹּשׁ אֶת־מְקוֹר חַיֵּי נְצָחִים
הֲלָנוּ נַחֲלָה רַק מִקְדְּשֵׁי־אֵל
וְאֵיךְ נִהְיֶה לְהַר קָדְשׁוֹ שְׁכֵחִים
הֲיֵשׁ לָנוּ בְּמִזְרָח אוֹ בְּמַעֲרָב
מְקוֹם תִּקְוָה נְהִי עָלָיו בְּטוּחִים
אֲבָל אֶרֶץ אֲשֶׁר מָלְאָה שְׁעָרִים
לְנֶגְדָּם שַׁעֲרֵי־שַׁחַק פְּתוּחִים
כְּהַר סִינַי וְהַכַּרְמֶל וּבֵית־אֵל
וּבָתֵּי הַנְּבִיאִים הַשְּׁלוּחִים
וְכִסְאוֹת כֹּהֲנֵי כִּסֵּא אֲדֹנָי
וְכִסְאוֹת הַמְּלָכִים הַמְּשֻׁחִים
וְלָנוּ גַם־לְבָנֵינוּ יְעָדָהּ

Isa. 13.21. And though wild beasts abide in her, and doleful creatures,
Was it not so she was given of old to the fathers—
All of her the heritage of thorns and thistles?
Gen. 13.17. But they walked through the length and the breadth of her
As one walketh in an orchard among the green boughs,
I Chron.29.15. Though they came as strangers and sojourners, seeking
Gen. 23.4. But burial place and a lodging there, like wayfarers.
And there they walked before the Lord
And learnt the straight paths.
And they said that here arise the shades
And those who lie under the bars of earth come forth,
And that here the bodies rejoice,
And the souls return to their rest.

See now, yea see, my friend, and understand
Prov. 22.5. And turn aside from the lure of thorns and snares,
And let not the wisdom of the Greeks beguile thee,
Which hath no fruit, but only flowers—
Or her fruit is, that the earth was never outstretched
Isa. 40.22. Nor the tents of the sky spread out,
Nor was any beginning to all the work of creation
Nor will any end be to the renewal of the months.[1]

[1] A reference to the doctrine of the eternity of matter.

וְאִם צִיִּים שְׁכֵנוּהָ וְאֹחִים
הֲלֹא כֵן נִתְּנָה קֶדֶם לְאָבוֹת
וְכֻלָּהּ נַחֲלַת קוֹצִים וְחֹחִים
וְהֵם מִתְהַלְּכִים אָרְכָּהּ וְרָחְבָּהּ
כְּמִתְהַלֵּךְ בְּפַרְדֵּס בֵּין צְמָחִים
וְהֵם גֵּרִים וְתוֹשָׁבִים וְדֹרְשִׁים
מְקוֹם־קֶבֶר וּמָלוֹן שָׁם כְּאֹרְחִים
וְשָׁם הִתְהַלְּכוּ לִפְנֵי אֲדֹנָי
וְלָמְדוּ הַשְּׁבִילִים הַנְּכֹחִים
וְאָמְרוּ כִּי־רְפָאִים שָׁם יְקוּמוּן
וְיֵצְאוּ שֹׁכְבִים תַּחַת בְּרִיחִים
וְכִי שָׁם תַּעֲלֹזְנָה הַגְּוִיּוֹת
וְתָשֹׁבְנָה נְפָשׁוֹת לַמְּנוּחִים
רְאֵה נָא גַם־רְאֵה דוֹדִי וְהָבֵן
וְסוּר מִמּוֹקְשִׁים צִנִּים וּפַחִים
וְאַל־תַּשִּׁיאֲךָ חָכְמַת יְוָנִית
אֲשֶׁר אֵין־לָהּ פְּרִי כִּי אִם־פְּרָחִים
וּפִרְיָהּ כִּי אֲדָמָה לֹא רְקוּעָה
וְכִי לֹא אָהֳלֵי־שַׁחַק מְתוּחִים
וְאֵין רֵאשִׁית לְכָל־מַעֲשֵׂה בְרֵאשִׁית
וְאֵין אַחֲרִית לְחִדּוּשׁ הַיְּרָחִים

Hark how the words of her wise are confused,
Built and plastered up on a vain unstable base;
Neh. 5,13. And thou wilt come back with a heart stripped empty
I Kings 18,27. And a mouth full of dross and weeds.

Jud. 5,6. Wherefore, then, should I seek me out crooked ways,
And forsake the mother of paths?

שְׁמַע דִּבְרֵי נְבוֹנֶיהָ נְבֻכִים
בְּנוּיִים עֲלֵי־יְסוֹד תֹּהוּ וְטִיחִים
וְתָשׁוּב לְךָ בְּלֵב רֵיקָם וְנָעוּר
וּפֶה מָלֵא בְּרֹב שִׂיגִים וְשִׂיחִים.
וְלָמָּה־זֶּה אֲבַקֶּשׁ־לִי אֳרָחוֹת
עֲקַלְקַלּוֹת וְאֶעֱזֹב אֵם אֳרָחִים:

7

WHEN MY SOUL LONGED

The Beginning of His Journey

Ps. 84.3. That day when my soul longed for the place
of assembly,
Yet a dread of departure seized hold of me,
He, great in counsel, prepared for me ways
for setting forth,
And I found His name in my heart a sustain-
ment.
Therefore I bow down to Him at every stage;
And at every step I thank Him.

7

יום נכספה נפשי

בתחלת מסעיו לארץ ישראל

— — ◡ — | — — — ◡ — | — — — ▮

יוֹם נִכְסְפָה נַפְשִׁי לְבֵית הַוָּעַד
וַיֹּאחֲזֵנִי לַנְּדֻדִים רָעַד
סִבֵּב גְּדָל־עֵצָה עֲלִילוֹת לַנְּדֹד
וָאֶמְצְאָה לִשְׁמוֹ בְּלִבִּי סָעַד
עַל־כֵּן אֲנִי מִשְׁתַּחֲוֶה אֵלָיו בְּכָל־
מַסַּע וְאֹדֶנּוּ עֲלֵי כָל־צָעַד:

8

BEAUTIFUL OF ELEVATION

(For rhymed version see page 157)

Ps. 48,3. Beautiful of elevation! Joy of the world!
City of the Great King!
Ps. 84,3. For thee my soul is longing from limits of the west.

Isa. 63,15. The tumult of my tenderness is stirred when I remember
Thy glory of old that is departed—thine habitation which is desolate.

Ex. 19,4. O that I might fly on eagles' wings,
That I might water thy dust with my tears until they mingle together.

Jer. 8,19. I have sought thee, even though thy King be not in thee and though, in place
Deut. 8,15. Of thy Gilead's balm, are now the fiery serpent and the scorpion.

Ps. 102,15. Shall I not be tender to thy stones and kiss them,
And the taste of thy soil be sweeter than honey unto me?

8

יפה נוף משוש תבל

— — — ◡ — — — ◡ | — — — ◡ — — — ◡

יְפֵה נוֹף מְשׂוֹשׂ תֵּבֵל קִרְיָה לְמֶלֶךְ רָב
לְךָ נִכְסְפָה נַפְשִׁי מִפַּאֲתֵי מַעֲרָב

הֲמוֹן רַחֲמַי נִכְמָר כִּי אֶזְכְּרָה קֶדֶם
כְּבוֹדֵךְ אֲשֶׁר גָּלָה וְנָוֵךְ אֲשֶׁר חָרָב

וּמִי־יִתְּנֵנִי עַל־ כַּנְפֵי נְשָׁרִים עַד
אֲרַוֶּה בְדִמְעָתִי עֲפָרֵךְ וְיִתְעָרָב

דְּרַשְׁתִּיךְ וְאִם מַלְכֵּךְ אֵין בָּךְ וְאִם בִּמְקוֹם
צֳרִי גִלְעָדֵךְ נָחָשׁ שָׂרָף וְגַם עַקְרָב

הֲלֹא אֶת־אֲבָנַיִךְ אֲחֹנֵן וְאֶשָּׁקֵם
וְטַעַם רְגָבַיִךְ לְפִי מִדְּבַשׁ יֶעֱרָב:

9

ON THE SEA.

I

My God, break not the breakers of the sea,
Isa. 44,27. Nor say Thou to the deep, 'Be dry',
Until I thank Thy mercies, and I thank
The waves of the sea and the wind of the west;
Let them waft me to the place of the yoke of
    Thy love,
And bear far from me the Arab yoke.
And how shall my desires not find fulfilment,
Seeing I trust in Thee, and Thou art pledged
    to me?[1]

[1] See play on words in the Hebrew rhymes of lines 6 and 8.

9

משברי־ים

I

‖ — — ⏑ | — — — — ⏑ | — — — ⏑

אֱלֹהַי אַל תְּשַׁבֵּר מִשְׁבְּרֵי־יָם
וְאַל־תֹּאמַר לְצוּלַת יָם חֲרָבִי
עֲדֵי אוֹדֶה חֲסָדֶיךָ וְאוֹדֶה
לְגַלֵּי יָם וְרוּחַ מַעֲרָבִי
יְקָרֵבוּ מְקוֹם עֹל אַהֲבָתְךָ
וּמַעֲלַי יְסִירוּן עֹל עֲרָבִי
וְאֵיךְ לֹא־יִתְּמוּ לִי מִשְׁאֲלוֹתַי
וּבְךָ אֶבְטַח וְאַתָּה הוּא עֲרָבִי:

10

ON THE SEA.

II

Hath the flood come again and made the
world a waste
So that one cannot see the face of the dry
land,
And no man is there and no beast and no
bird?
Isa. 50,11. Have they all come to an end and lain down
in sorrow?[1]
To see even mountain or marsh would be a
rest for me,
And the desert itself would be sweet.
But I look on every side and there is nothing
But only water and sky and ark,
Job 41,23-24. And Leviathan making the abyss to boil,
So that one deemeth the deep to be hoary.
And the heart of the sea concealeth the ship
As though she were a stolen thing in the sea's
hand.
And the sea rageth and my soul exulteth—
For to the sanctuary of her God she draweth
near.

[1] The text has ושכנו מעצבה, but reference to Isa. 50,11 will show that it should read ושכבו.

10

משברי ים

II

◡ — — — | ◡ — — — | ◡ — — ‖

הֲבָא מַבּוּל וְשָׂם תֵּבֵל חֲרֵבָה
וְאֵין לִרְאוֹת פְּנֵי אֶרֶץ חֲרָבָה
וְאֵין אָדָם וְאֵין חַיָּה וְאֵין עוֹף
הֲסָף הַכֹּל וְשָׁכְבוּ מַעֲצֵבָה
וּבִרְאוֹת הַר וְשׁוּחָה לִי מְנוּחָה
וְאֶרֶץ הָעֲרָבָה לִי עֲרֵבָה
וְאַשְׁגִּיחַ לְכָל־עֵבֶר וְאֵין־כֹּל
אֲבָל מַיִם וְשָׁמַיִם וְתֵבָה
וְלִוְיָתָן בְּהַרְתִּיחוֹ מְצוּלָה
וְאֶחְשֹׁב כִּי תְהוֹם יַחְשֹׁב לְשֵׂיבָה
וְלֵב הַיָּם יְכַחֵשׁ בָּאֳנִיָּה
כְּאִלּוּ הִיא בְּיַד־הַיָּם גְּנֵבָה
וְיָם יִזְעַף וְנַפְשִׁי תַעֲלֹז כִּי
אֱלֵי מִקְדַּשׁ אֱלֹהֶיהָ קְרֵבָה:

II

ON THE SEA.

III

To Thee my soul turneth in trust or fear,
'Tis to Thee she giveth ever thanks and worship;
In Thee I rejoice on the day I wander forth and flee,
And Thee I thank in every flight and wandering—
Yea, when the ship, to bear me over, spreadeth out
Wings like the wings of a stork,
And when the deep groaneth and roareth beneath me,
As though it had learnt from mine own entrails,
Job 41,23. And maketh the abyss to seethe like a pot,
Yea, turneth the sea into a pot of burning ointment;
Num. 24,24. And when the ship from Kittim cometh to the sea of the Philistines
II Kings 6,9. And the Hittites come down to the stronghold;
And when creatures press upon the ship
And sea-monsters watch for food,
Jer. 4,31. And there is a time of trouble as of one that bringeth forth her first child, when children

II

משברי ים

III

⏑ — — — | — ⏑ — — — | — ⏑ — — —

לְךָ נַפְשִׁי בְּטוּחָה אוֹ חֲרֵדָה
לְךָ מִשְׁתַּחֲוָה תָּמִיד וּמוֹדָה
בְּךָ אֶשְׂמַח בְּיוֹם אָנַע וְאָנוּד
וְלָךְ אוֹדֶה בְּכָל־נִיעָה וְנִידָה
וּבִפְרֹשׂ הַסְּפִינָה לַעֲבֹר בִּי
כְּנָפַיִם כְּכַנְפֵי הַחֲסִידָה
וְעֵת תֶּהֱם תְּהוֹם תַּחְתַּי וְתִנְהֹם
כְּאִלּוּ מִקְּרָבַי הִיא לְמֵדָה
וְתַרְתִּיחַ כְּסִיר אֶת־הַמְּצוּלָה
וְיָם תָּשִׂים כְּמֶרְקָחָה יְקוּדָה
וְצִים כִּתִּים בְּבוֹאָם יָם פְּלִשְׁתִּים
וְהַחִתִּים נְחִתִּים בִּמְצוּדָה
וְהַחַיּוֹת בְּהֶדְפָּם לָאֳנִיּוֹת
וְתַנִּינִים מְצַפִּים לִסְעוּדָה
וְעֵת צָרָה כִּמְבַכִּירָה וּבָנִים

II Kings 19.3. Are come to the birth and there is no strength
Isa. 37.3. to bring forth.
And though I should lack for food and drink,
I take the sweetness of Thy name into my
mouth for sustenance;
And I have no care for worldly goods,
Nor for treasure nor for aught that may
perish—
Even so far that I can forsake her that went
forth of my loins,
Sister of my soul—and she mine only one—
Prov. 7.23. And I can forget her son, though it pierce my
heart,
And I have nothing left but his memory for a
symbol—
Fruit of my loins, child of my delight—
Ah! how should Jehudah forget Jehudah?[1]

But all this is a light thing when set against
Thy love,
Ps. 100.4. Since I may enter Thy gates with thanks-
giving,
And sojourn there, and count my heart
A burnt offering bound upon Thine altar;
And may make my grave in Thy land,
Gen. 21.30. So that it be there a witness for me.

[1] The poet refers to his only daughter and her son Jehudah, whom he left behind in Spain.

עֲדֵי מַשְׁבֵּר וְאֵין כֹּחַ לְלֵדָה
וְאִלּוּ אֶחֱסַר מַאֲכָל וּמִשְׁתֶּה
נְעִים שִׁמְךָ בְּפִי אָשִׂים לְצֵידָה
וְלֹא אֶדְאַג עֲלֵי קִנְיָן וּבִנְיָן
וְלֹא עַל־הוֹן וְלֹא עַל־כָּל־אֲבֵדָה
עֲדֵי כִּי אֶטְּשָׁה יוֹצֵאת חֲלָצַי
אֲחוֹת נַפְשִׁי וְהִיא לִי רַק יְחִידָה
וְאֶשְׁכַּח אֶת־בְּנָהּ פִּלַּח כְּבֵדִי
וְאֵין לִי בִּלְעֲדֵי זִכְרוֹ לְחִידָה
פְּרִי מֵעַי וְיֶלֶד שַׁעֲשׁוּעַי
וְאֵיךְ יִשְׁכַּח יְהוּדָה אֶת־יְהוּדָה
וְנָקֵל זֹאת לְנֶגֶד אַהֲבָתְךָ
עֲדֵי אָבוֹא שְׁעָרֶיךָ בְּתוֹדָה
וְאָגוּר שָׁם וְאֶחְשֹׁב אֶת־לְבָבִי
עֲלֵי מִזְבַּחֲךָ עוֹלָה עֲקוּדָה
וְאֶתֵּן אֶת־קְבוּרָתִי בְּאַרְצָךְ
לְמַעַן תִּהְיֶה־לִּי שָׁם לְעֵדָה:

12

ON THE SEA

IV

TO THE WEST WIND

This is thy wind, O perfumed west,
With spikenard and apple in his wings!

Thou comest forth of the treasuries of the
traders in spice—
Ps. 135.7. Thou art not of the treasuries of the wind.
Thou waftest me on swallow's wings, and
proclaimest liberty for me;
Cant. 1.13. Like pure myrrh from the bundle of spices
thou art chosen.[1]
How must men long for thee, which for thy sake
Ride over the crest of the sea on the back of a
plank!
Stay not thine hand from the ship
Either when day abideth or in the cool breath
of the night;
But beat out the deep, and tear the heart of
the seas and touch
The holy mountains, and there shalt thou rest.
Rebuke thou the east wind which tosseth the
sea into tempest
Jer. 1.13. Until he maketh its heart like a seething pot.

[1] Note the play on the three meanings of the word דרור.

12

משברי ים

IV

לעמת רוח מערבית

— — ⏑ — | — — — ⏑ — | — — — —

זֶה רוּחֲךָ צַד מַעֲרָב רָקוּחַ
הַנֵּרְדְּ בִּכְנָפָיו וְהַתַּפּוּחַ
מֵאוֹצְרוֹת הָרֹכְלִים מוֹצָאֲךָ
כִּי אֵינְךָ מֵאוֹצְרוֹת הָרוּחַ
כַּנְפֵי דְרוֹר תָּנִיף וְתִקְרָא־לִי דְּרוֹר
וּכְמָר־דְּרוֹר מִן־הַצְּרוֹר לָקוּחַ
מַה־נִּכְסְפוּ לָךְ עַם אֲשֶׁר בִּגְלָלְךָ
רָכְבוּ בְּגַב הַיָּם עֲלֵי גַב־לוּחַ
אַל־נָא תְרַפֶּה יָדְךָ מִן־הָאֳנִי
כִּי יַחֲנֶה הַיּוֹם וְכִי יָפוּחַ
וּרְקַע תְּהוֹם וּקְרַע לְבַב יַמִּים וְגַע
אֶל הַרְרֵי־קֹדֶשׁ וְשָׁם תָּנוּחַ
וּגְעַר בְּקָדִים הַמְּסָעֵר יָם עֲדֵי
יָשִׂים לְבַב הַיָּם כְּסִיר נָפוּחַ

What shall the captive do, in the hand of God,
One moment held back, and one moment
sent forth free?

Truly the secret of my quest is in the hand
of the Highest,
Amos 4.13. Who formeth the mountain heights and
createth the wind.

מַה־יַּעֲשֶׂה אָסוּר בְּיַד הַצּוּר אֲשֶׁר
פַּעַם יְהִי עָצוּר וְעֵת שָׁלוּחַ
אַךְ סוֹד שְׁאֵלָתִי בְּיַד מָרוֹם וְהוּא
יוֹצֵר מְרוֹם הָרִים וּבֹרֵא רוּחַ:

13

ON THE SEA

V

My desire for the living God hath constrained me
To seek the place of the throne of mine anointed—
Gen. 31.28. Even so that it hath not suffered me to kiss
The children of my house, my friends, and my brethren;
And that I weep not for the orchard which I planted
And watered, and my green shoots that prospered;
And that I remember not Jehudah and Azariel,
My two beautiful choice flowers;
And Isaac, whom I counted as my child,
Deut. 33.14. Fruit of the sun, best of the growth of my moons;
And that I have all but forgotten the house of prayer
In whose place of learning was my rest,
And that I forget the delights of my Sabbaths,
The beauty of my Festivals, the glory of my Passovers,
Isa. 42.8. And have given my glory unto others,
And forsaken my praise unto graven images.

13

משברי ים

V

‖ — — ⏑ | — — — ⏑ | — — — ⏑

הֲצִיקַתְנִי תְשׁוּקָתִי לְאֵל חָי
לְשַׁחֵר אֶת־מְקוֹם כִּסְאוֹת מְשִׁיחָי
עֲדֵי כִּי־לֹא נְטַשְׁתַּנִי לְנַשֵּׁק
בְּנֵי בֵיתִי וְאֶת־רֵעַי וְאֶחָי
וְלֹא אֶבְכֶּה עֲלֵי פַּרְדֵּס נְטַעְתִּיו
וְהִשְׁקִיתִיו וְהִצְלִיחוּ צְמָחָי
וְלֹא אֶזְכֹּר יְהוּדָה וַעֲזַרְאֵל
שְׁנֵי פִרְחַי יְקָר מִבְחַר פְּרָחָי
וְאֶת־יִצְחָק אֲשֶׁר כַּבֵּן חֲשַׁבְתִּיו
יְבוּל שִׁמְשִׁי וְטוּב גֶּרֶשׁ יְרָחָי
וְכִמְעַט אֶשְׁכְּחָה בֵּית הַתְּפִלָּה
אֲשֶׁר הָיוּ בְמִדְרָשָׁיו מְנוּחָי
וְאֶשְׁכַּח תַּעֲנוּגֵי שַׁבְּתֹתַי
וְהַדְרַת מוֹעֲדַי וּכְבוֹד פְּסָחָי
וְאֶתֵּן אֶת־כְּבוֹדִי לַאֲחֵרִים
וְאֶעֱזֹב לַפְּסִילִים אֶת־שְׁבָחָי

I have exchanged mine abode for a shadow of
 shrubs,
And for a hedge in the thicket my strong bars;
And my soul is sated with the chief spices,
And the scent of the thorn-bush is mine now
 for perfume;
And I have ceased to walk with my face
 bending to the ground[1]
But have set my paths in the heart of the
 seas—
To the end that I may find the footstool of
 my God,
And there pour out my soul with my thoughts,
And stand at the threshold of His holy
 mount and set open
Towards the doors of Heaven's gates, my
 doors,
And suffer my spikenard to flower by the
 waters of Jordan,
And put forth my shoots by Siloah.—

The Lord is with me. How shall I fear or
 dread,
Since the angel of His mercy beareth my
 weapons?
I shall praise His name while yet I live,
And thank Him unto all eternity.

[1] In forced servility to man.

הֲמִירוֹתִי בְּצֵל שִׂיחִים חֲדָרַי
וּבִמְשֻׂכַּת סְבַךְ חֹסֶן בְּרִיחָי
וְנַפְשִׁי שָׂבְעָה רָאשֵׁי בְשָׂמִים
וְרֵיחַ נַעֲצוּץ שַׂמְתִּי רְקָחָי
וְחָדַלְתִּי הֲלוֹךְ עַל־כַּף וְעַל־אַף
וְנָתַתִּי בְּלֵב יַמִּים אֳרָחָי
עֲדֵי אֶמְצָא הֲדוֹם רַגְלֵי אֱלֹהַי
וְשָׁמָּה אֶשְׁפְּכָה נַפְשִׁי וְשִׂיחָי
וְאֶסְתּוֹפֵף בְּהַר קָדְשׁוֹ וְאַקְבִּיל
לְפִתְחֵי שַׁעֲרֵי־שַׁחַק פְּתָחָי
וְאַפְרִיחַ בְּמֵי יַרְדֵּן נְרָדָי
וְאַשְׁלִיחַ בְּשִׁלֹחַ שְׁלָחָי
אֲדֹנָי לִי וְאֵיךְ אִירָא וְאֶפְחַד
וּמַלְאַךְ רַחֲמָיו נֹשֵׂא שְׁלָחָי
אֲהַלֵּל אֶת־שְׁמוֹ מִדֵּי חֲיוֹתִי
וְאוֹדֶנּוּ עֲדֵי נֵצַח נְצָחָי:

14

ON THE SEA

VI

I say in the heart of the seas to the quaking
heart,
Ps. 93.3. Fearing exceedingly because they lift up their
waves:
If thou believest in God who made
The sea, and whose Name doth stand unto
all eternity,
Ps. 89.10. The sea shall not affright thee when the
waves thereof arise,
Jer. 5.22. For with thee is One who hath set a bound to
the sea.

14

משברי ים

VI

׃ — — | — ⏑ — — — | — ⏑ — — —

אמַר בְּלַב יַמִּים לְלַב רַגָּז
חָרֵד מְאֹד כִּי־נֲשְׂאוּ דָכְיָם
אִם־תַּאֲמֵן בָּאֵל אֲשֶׁר עָשָׂה
הַיָּם וְעַד־נָצַח שְׁמוֹ קַיָּם
אַל־יַחֲרִידְךָ יָם בְּשׁוֹא גַלָּיו
כִּי־עִמְּךָ הַשֵּׁם גְּבוּל לַיָּם:

15

ON THE SEA

VII

Nahum 2,11. I cry to God with a melting heart and knees
that smite together,
Is. 21,3. While anguish is in all loins,
On a day when the oarsmen are astounded at
the deep,
Ps. 76,6. When even the pilots find not their hands.
How shall I be otherwise, since I, on a ship's
deck,
Suspended between waters and heavens,
Ps. 107,27. Am dancing and tossed about?—But this is
but a light thing,
Ex. 5,1. If I may but hold the festal dance in the
Ps. 116,19. midst of thee, O Jerusalem!

15

משברי ים

VII

— — ⏑ — | — — — ⏑ — | — — — :

אֶצְעַק בְּלֵב נָמֵס וּפִיק בִּרְכַּיִם
לָאֵל וְחַלְחָלָה בְּכָל־מָתְנַיִם
יוֹם תֹּפְשֵׂי מָשׁוֹט תְּמֵהִים לַתְּהוֹם
גַּם חֹבְלִים לֹא יִמְצְאוּ יָדַיִם
אֵיךְ לֹא־אֱהִי כֵן וַאֲנִי עַל־גַּב אֳנִי
תָּלוּי בְּבֵין מַיִם וּבֵין שָׁמַיִם
אָחוֹג וְאָנוּעַ וְנָקֵל זֹאת עֲדֵי
אָחוֹג בְּתוֹכֵכִי יְרוּשָׁלָיִם:

16

ON THE SEA

VIII

Call greeting unto daughters and kindred,
Peace to brothers and to sisters,
From the captive of hope who is possessed
By the sea, and hath placed his spirit in the hand of the winds,
Thrust by the hand of the west into the hand of the east:
This one passeth to lead on, and that one to thrust back.
I Sam. 20,3. Between him and death is but a step,
Aye, between them but the thickness of a plank;
Buried alive in a coffin of wood,
Upon no floor, with no four cubits of earth,[1] nor even with less.
He sitteth—he cannot stand upon his feet,
He lieth down—he cannot stretch them forth;
Sick and afraid because of the heathen
And because of the marauders and the winds.
Job 36,12. The pilot and the mariner, and all their rabble—
They are the rulers and captains there.

[1] The minimum amount required for burial.

16

משברי ים

VIII

‖ — — | — ⏑ — — — | — ⏑ — — —

קִרְאוּ עֲלֵי בָנוֹת וּמִשְׁפָּחוֹת
שָׁלוֹם וְעַל־אַחִים וְעַל־אָחוֹת
מֵאֵת אֲסִיר תִּקְוָה אֲשֶׁר נִקְנָה
לַיָּם וְשָׂם רוּחוֹ בְּיַד רוּחוֹת
דָּחוּי בְּיַד מַעְרָב לְיַד מִזְרָח
זֶה יַעֲבֹר לַנְחוֹת וְזֶה לִדְחוֹת
בֵּינוֹ וּבֵין מָוֶת כְּפֶשַׂע אַךְ
בֵּינוֹ וּבֵינָיו מַעֲבֵה לוּחוֹת
קָבוּר בְּחַיָּיו בַּאֲרוֹן עֵץ לֹא
קַרְקַע וְלֹא אַרְבַּע וְלֹא פָּחוֹת
יוֹשֵׁב וְאֵין לַעְמֹד עֲלֵי רַגְלָיו
שֹׁכֵב וְאֵין רַגְלָיו מְשֻׁלָּחוֹת
חֹלֶה וְיָרֵא מִפְּנֵי גוֹיִם
גַּם מִפְּנֵי לִסְטִים וּמֵרוּחוֹת
חֹבֵל וּמַלָּח כָּל־בְּנֵי פִרְחָח
הֵם הַסְּגָנִים שָׁם וְהַפַּחוֹת

Eccles. 9.11. Fame is not to the wise, nor yet favour to
men of skill,
Save only to them that have skill to swim.
My face is troubled at this for a moment,
(How should the inmost heart exult?)
Until I pour out my soul into the bosom of
God,
Before the place of the Ark and the altars,
And bestow upon God, who bestoweth good
things upon the unworthy,
The goodness of songs and praise.

לֹא לַחֲכָמִים שֵׁם וְגַם לֹא חֵן
לַיֹּדְעִים רַק יֹדְעִים לִשְׂחוֹת
יִתְעַצְּבוּ רֶגַע לְזֹאת פָּנַי
אֵיךְ יַעֲלֹז הַלֵּב וְהַטְּחוֹת
עַד אֶשְׁפְּכָה נַפְשִׁי בְּחֵיק הָאֵל
נֹכַח מְקוֹם אָרוֹן וּמִזְבָּחוֹת
אֶגְמֹל לְאֵל גֹּמֵל לְחַיָּבִים
טוֹבוֹת בְּטוּב שִׁירוֹת וְתִשְׁבָּחוֹת:

17

GLORY UNTO EGYPT

Look on the cities and consider the villages
Which Israel held in possession;
And give glory unto Egypt, and lighten
Thy steps; nay, tread thou not heavily
Ex. 12.12. Upon the streets where the Divine Presence passed through
To seek the blood of the covenant upon the doorposts,
Ex. 13.21-22. And the pillar of fire and the pillars of cloud,
And the eyes of all watching them and beholding!
From thence were hewn the masters of God's covenant,
Jud. 20.2. And thence were carven the corner stones of the people of the Lord.

17

כבוד למצרים

— — ⏑ | — — — ⏑ | — — — ⏑

רְאֵה עָרִים וְהִתְבּוֹנֵן פְּרָזוֹת
אֲשֶׁר הָיוּ לְיִשְׂרָאֵל אֲחֻזּוֹת
וְתֵן כָּבוֹד לְמִצְרַיִם וְהָקֵל
פְּעָמֶיךָ וְאַל־תִּדְרֹךְ עֱזוּזוֹת
בְּחוּצוֹת עָבְרָה בָּם הַשְּׁכִינָה
לְבַקֵּשׁ דַּם־בְּרִית עַל־הַמְּזוּזוֹת
וְעַמּוּד אֵשׁ וְעַמּוּדֵי עֲנָנִים
וְעֵינֵי כֹל מְצַפּוֹת בָּם וְחוֹזוֹת
וּמִשָּׁם חָצְבוּ בַּעֲלֵי בְרִית־אֵל
וּפִנּוֹת עַם־אֲדֹנָי שָׁם גְּזוּזוֹת:

18

REFUSAL TO TARRY IN EGYPT

Praise, above all cities, be unto Egypt
Whither came first the word of God.
Ps. 80,9. There a chosen vine was planted,
Whose clusters became a peculiar treasure;
There the envoys of God were born,
Envoys of God, as from bridegroom to bride;
And there God's glory came down and walked
Job 38,9. In a pillar of fire and cloud, swathed in thick darkness;
And there the offering of the Lord was made,
And the blood of the covenant given, and redemption found.
There stood Moses to supplicate—
And verily no assembly is like unto this for prayer.—
And Israel is to be, unto Egypt and Assyria,
Isa. 19,23–24. A third, and a highway between them.
Isa. 19,19. Yea, an altar of the Lord hath been in the midst of Egypt,
Neh. 9,5. To exalt His name above all praise,

18

אך לבבי ימאן

‖ — — ⌣ | — — — — ⌣ | — — — ⌣

לְמִצְרַיִם עֲלֵי כָל־עִיר תְּהִלָּה
אֲשֶׁר הָיָה דְבַר־אֵל שָׁם תְּחִלָּה
וְשָׁמָּה נִטְּעָה גֶּפֶן בְּחוּרָה
וְהָיוּ אַשְׁכְּלֹתֶיהָ סְגֻלָּה
וְשָׁם נוֹלְדוּ שְׁלוּחֵי אֵל וְהָיוּ
שְׁלוּחֵי אֵל כְּבֵין חָתָן וְכַלָּה
וְשָׁם יָרַד כְּבוֹד הָאֵל וְהָלַךְ
בְּעַמּוּד אֵשׁ וְעָנָן וַחֲתֻלָּה
וְשָׁמָּה נַעֲשָׂה קָרְבַּן אֲדֹנָי
וְנִתַּן דַּם־בְּרִית וַיְהִי גְאֻלָּה
וְשָׁמָּה מַעֲמַד מֹשֶׁה לְהַעְתִּיר
וְאֵין מַעֲמָד כְּמוֹ־זֶה לַתְּפִלָּה
וְיִשְׂרָאֵל לְמִצְרַיִם וְאַשּׁוּר
שְׁלִישִׁיָּה וּבֵינוֹתָם מְסִלָּה
וּמִזְבֵּחַ לְאֵל הָיָה בְתוֹכָהּ
לְרוֹמֵם אֶת־שְׁמוֹ עַל־כָּל־תְּהִלָּה

And such signs and wonders and fame,
That the world is filled with the glory of His
memory.
Even her river is of the rivers of Eden,
Lam. 4,2. And the goodness of her soil may be weighed
Gen. 13,10. against the garden of Eden.

We have tested her, and thus she is—yet my
heart
Jer. 6,14; 8,11. Refuseth those that give healing so lightly:
For I know that here the Divine Presence
turned aside,
Jer. 14,8. Like a wayfarer, to the shade of the oak and
the terebinth,
But in Salem and Zion it is like one home-
born,
For there is the Torah, there the greatness,
The abode of judgment, the abode of mercy,
And there may a man hope for reward of
his toil.
Yea, that mountain was called of God the
Mount of His heritage:
He set it aside for sanctification like the
ḥallah.[1]
He came down from the holiness of her unto
Babylon,
While Egypt was - - - - - - - - - - - -[2]
But when, from any of the lands, a man goeth up
Unto these, highest above the high is she to
him.

[1] The bread prepared for the sanctuary. See Levit. 24,5, and Num.15,20.

[2] The remainder of the text of this line is missing.

וְהָאֹתֹת וְהַמּוֹפְתִים וְהַשֵּׁם
אֲשֶׁר עוֹלָם בְּהוֹד זִכְרוֹ מְמֻלָּא
וְגַם מִנַּהֲרֵי־עֵדֶן נְהָרָהּ
וְטוּב אַרְצָהּ בְּגַן־עֵדֶן מְסֻלָּא
חֲקַרְנוּהָ וְכֶן־הִיא אַךְ לְבָבִי
יְמָאֵן לַמְרַפִּים עַל־נְקַלָּה
וְאֵדַע כִּי שְׁכִינָה נָטְתָה־שָּׁם
כְּאֹרֵחַ לְצֵל אֵלוֹן וְאֵלָה
וְעִם שָׁלֵם וְצִיּוֹן הִיא כְאֶזְרָח
וְשָׁם תּוֹרָה וְשָׁמָּה הַגְּדֻלָּה
מְקוֹם הַדִּין מְקוֹם הָרַחֲמִים שָׁם
וְשָׁם יַחֵל אֱנוֹשׁ לִשְׂכַר פְּעֻלָּה
וְהַר נִקְרָא לְאֵל הַר נַחֲלָתוֹ
וְהִפְרִישׁוֹ לְהַקְדִּישׁוֹ כְּחַלָּה
וְיָרַד מִקְדֻשָּׁתָהּ לְבָבֶל
וּמִצְרַיִם . . . .
אֲבָל אִישׁ יַעֲלֶה מִכָּל אֲרָצוֹת
אֲלֵיהֶן מַעֲלָה הִיא לוֹ מְעֻלָּה

Then why do the satirists mock at me
And make me a word of reviling?
Since if they believe in God's law
The teaching of Israel refutes them,[1]
And if they lack faith—lo! we part
With no portion in common between us.

Possibly it referred to the conception of the Divine Presence never returning to Egypt. It has been suggested that the Egyptian Jews of that time removed the line from the poem. [Ehrlich reads וְיֵרֵד in line 31, and supplies in line 32 the words: כְּמוֹעֵל בָּהּ מְעִילָה. The meaning of the two lines would then be: He who goes down from her holiness to Babylon or Egypt is as one committing against her a trespass. Ed.].

[1] The law against dwelling in Egypt is to be found in Deut.17,16. This text often caused qualms to the Jewish communities which settled in Egypt in the Middle Ages.

וְלָמָּה יִלְעֲגוּ עָלַי מְלִיצִים
וְלָמָּה אֶהֱיֶה לָהֶם לְמִלָּה
אֲשֶׁר אִם הֵם בְּדָת־אֵל מַאֲמִינִים
אֲדִינֵמוֹ בְּתוֹרַת הַקְּהִלָּה
וְאִם־לֹא יַאֲמִינוּ הֵן מְחִיצָה
וְאֵין בֵּינִי וּבֵינֵיהֶם נְחָלָה:

IN THE WILDERNESS OF EGYPT

19

Fate hath tossed me into the wilderness of
Memphis:
Isa. 22,17–18. Bid it carry me away and toss me yet again
Until I behold the wilderness of Judah,
Ps. 48,3. And come to the sides of the north, the
beautiful height,
And I gird me there with glory of the name of
my God,
And clothe me and veil me with the beauty
of His holiness.

19

מדברי נף

‖ — — ◡ | — — — ◡ | — — — ◡

צְנָפַנִי זְמָן אֶל מִדְבְּרֵי־נֹף
אֱמֹר לִזְמָן יְטַלְטֵל עוֹד וְיִצְנֹף
עֲדֵי כִּי־אֶחֱזֶה מִדְבַּר יְהוּדָה
וְאָבֹא יַרְכְּתֵי צָפוֹן יְפֵה נוֹף
וְאֶעְטֶה שָׁם יְקָר מִשֵּׁם אֱלֹהַי
וְאֶלְבַּשׁ אֶת־פְּאַר קָדְשׁוֹ וְאֶצְנֹף:

IN THE PATHS OF THE ARK

20

Turn aside with me to Zoan, to the Red Sea,
to Mount Horeb.
I will go round unto Shiloh to the heap of
the ruined shrine,
And will get me along in the paths of
the Ark of the Covenant,
Until I taste the dust of its hiding place
that is more sweet than honey,
And I see the habitation of that beauteous
one who hath forgotten her nest,
Since the doves be driven away, and ravens[1]
abide there.

Because of this my soul is sorely sick and
grieved,
For through my sin the morn is turned to
evening time.
Verily, my heart fainteth and longeth for
the mount of myrrh,
Even as the soul desireth to find its inmost
home.

[1] עֹרֵב—Raven or Arab.

20

מסעי ארון הברית

|| — — — ‿ | — — ‿ | — — — ‿ | — — ‿

נְטֵה בִי אֱלֵי־צֹעַן   וְיַם־סוּף וְהַר חֹרֵב
וְאֶסֹּב אֱלֵי שִׁילֹה   וְאֶל־תֵּל דְּבִיר חָרֵב
וְאֵלֵךְ אֱלֵי מַסְעֵי   אֲרוֹן הַבְּרִית עֲדֵי־כִּי
אֲלַחֵךְ עֲפַר קִבְרוֹ   אֲשֶׁר מִדְּבַשׁ עָרֵב
וְאֶרְאֶה נְוֵה נָאוָה   אֲשֶׁר שָׁכְחָה קִנָּהּ
וְגֹרְשׁוּ בְּנֵי יוֹנָה   וְשָׁכְנוּ בְּנֵי עֹרֵב
עֲלֵי־זֹאת מְאֹד נַפְשִׁי   דָּוָה וְנִכְאָבָה
כִּי שָׁב בְּחַטָּאתִי   בֹּקֶר לְעֵת עָרֶב
לְבָבִי מְאֹד יִכְלֶה   וְיִכְסוֹף לְהַר הַמּוֹר
כַּאֲשֶׁר תְּאַו לִשְׁכֹּן   נֶפֶשׁ בְּתוֹךְ קֶרֶב:

21

ON THE NILE

My God, the wonder of Thee is astir from
age to age:
Isa. 38,19 From the mouth of father to children no falsehood could be told.
And here is the Nile for witness, that Thou
hast turned it into blood,
Not by magic nor by divination nor by enchantment,
But by Thy name, by the hand of Moses
and Aaron,
And the staff which was turned into a serpent.

O be a help unto the servant who hath faith
in Thee,
And who hasteth to behold the places of Thy
wonder.

21

וזה היאור לעד

‿ — — — | ‿ — — — — | ‿ — — ‖

אֱלֹהֵי פִּלְאֲךָ דּוֹר דּוֹר יְרַחֵשׁ
וּמִפִּי אָב לְבָנִים לֹא־יְכָחֵשׁ
וְזֶה הַיְאוֹר לְעַד כִּי־דָם הֲפַכְתּוֹ
בְּלֹא לַהַט וְלֹא קֶסֶם וְנַחַשׁ
אֲבָל שִׁמְךָ בְּיַד־מֹשֶׁה וְאַהֲרֹן
וְהַמַּטֶּה אֲשֶׁר־נֶהְפַּךְ לְנָחָשׁ
הֱיֵה עֵזֶר לְעֶבֶד הֶאֱמִין בָּךְ
וְלִרְאוֹת אֶת־מְקוֹמוֹת פִּלְאֲךָ חָשׁ:

22

ON EAGLES' WINGS

On the way from Egypt to Zion

Can bodies of clay
  Be prison-houses
For hearts bound fast
  To eagles' wings—
For a man life-weary
  Whose whole desire
Is to lay his face
  In the chosen dust?
Isa. 19,16. Yet he feared and trembled
  With falling tears,
To cast Spain from him
  And seek shores beyond;
To ride upon ships,
  To tread through wastes,
Dens of lions,
Cant. 4,8. Mountains of leopards—
But he rebuketh his dear ones
  And chooseth exile,
Forsaketh shelter
Jer. 17,6. And inhabiteth deserts,
While wolves of the forests
  Find in his sight
The favour of maidens
  In the sight of youths;
And ostriches please him
Ps. 68,26. Like singers and players,
Zech. 11,3. And the roaring of lions
Jud. 5,16. Like the bleating of flocks;

22

בכנפי נשרים

על דרכו ממצרים ארצה ישראל

⏑ — — | ⏑ — — ‖ ⏑ — — | ⏑ — — |

הֲיוּכְלוּ פְגָרִים   הֱיוֹתָם חֲדָרִים
לְלִבּוֹת קְשׁוּרִים   בְּכַנְפֵי נְשָׁרִים
לְאִישׁ קָץ בְּחַיָּיו   וְכָל־מַאֲוַיָּיו
לְגַלֵּל לְחָיָיו   בְּמִבְחַר עֳפָרִים
וּפָחַד וְחָרֵד   וְדִמְעוֹ בְמוֹרָד
לְהַשְׁלִיךְ סְפָרַד   וְלָתוּר עֲבָרִים
וְלִרְכֹּב אֳנִיּוֹת   וְלִדְרֹךְ בְּצִיּוֹת
מְעֹנוֹת אֲרָיוֹת   וְהַרְרֵי נְמֵרִים
וְנָעַר בְּדֹדִים   וּבָחַר נְדֹדִים
וְנָטַשׁ חֲדָרִים   וְשָׁכַן חֲרֵרִים
וּמָצְאוּ בְעֵינָיו   זְאֵבֵי יְעָרִים
כְּחֵן הַבְּתוּלוֹת   בְּעֵינֵי נְעָרִים
וְחָשַׁב יְעֵנִים   לְשָׁרִים וְנֹגְנִים
וְשַׁאֲגַת כְּפִירִים   שְׁרִקוֹת עֲדָרִים

And he setteth his delight
  In the burnings of his bosom,
And the floods of his tears
  Are like streams of the rivers.
He goeth up by the hills,
Ps. 104,8. He goeth down by the valleys,
To perform oaths,
  To fulfil vows;
He journeyeth, he wandereth,
  He passeth by Egypt,
Toward the land of Canaan,
  Toward the chosen of mountains.
The reproofs of his adversaries
  Are renewed round about him,
But he heareth and is silent,
Exod. 4,10. Like a man without words;
For how long should he strive with them
  And how long refute them,
And why should he harass them,
  Seeing they are drunken?
But how call him happy
  In the bondage of kings,
Which is in his eyes
  But a service of idols?
Were it well to be happy
Job.1,1; 2,3. For a man simple and upright,
Like a bird that is bound
  In the hand of little boys—
In slavery to Philistines,
  And Hagrites and Hittites,[1]
Alluring his heart
  With other gods

[1] Probably indicating Berbers, Mohammedans and Christians.

וְשָׁם שַׁעֲשׁוּעָיו   בְּמוֹקְדֵי צְלָעָיו
וּפַלְגֵי דְמָעָיו   כְּפַלְגֵי יְאֹרִים
וַיַּעַל גְּבָעוֹת   וַיֵּרֶד בְּקָעוֹת
לְהָקִים שְׁבֻעוֹת   וְשַׁלֵּם נְדָרִים
וַיִּסַּע וַיִּצְעַן   וַיַּעֲבֹר בְּצֹעַן
לְאֶרֶץ כְּנַעַן   לְמִבְחַר הֲרָרִים
וְתוֹכְחוֹת מְרִיבָיו   חֲלִיפוֹת סְבִיבָיו
וַיִּשְׁמַע וַיַּחֲרִישׁ   כְּלֹא אִישׁ דְּבָרִים
וְכַמָּה יְרִיבֵם   וְכַמָּה יְשִׁיבֵם
וּמַה־יַּעֲצִיבֵם   וְהֵמָּה שְׁכֹרִים
וְאֵיךְ אִשְּׁרוּהוּ   בַּעֲבֹדַת מְלָכִים
אֲשֶׁר הִיא בְעֵינָיו   עֲבֹדַת אֲשֵׁרִים
הֲטוֹב כִּי־יְאֻשַּׁר   אֱנוֹשׁ תָּם וְיָשָׁר
כְּצִפּוֹר מְקֻשָּׁר   בְּיַד הַצְּעִירִים
בַּעֲבֹדַת פְּלִשְׁתִּים   וְהַגְרִים וְחִתִּים
וְלִבּוֹ מְפַתִּים   אֱלֹהִים אֲחֵרִים

To seek their favour
  And forsake God's will,
To betray the Creator
  And serve His creatures?—
The face of the morning
  Would be black to his eyes,[1]
The cup of sweetness
  Bitter to his mouth
Wearied and toiling,
  Oppressed and weak,
And longing for Carmel
  And the City of the Forests,[2]
To seek forgiveness
  At the peaceful graves
Of the ark and the tablets
  That are buried there.—[3]
I shall hope to pass thither,
  I shall fall on their grave,
And mine eyes, at their ruin,
  Shall break forth into torrents,
And all my thoughts
  Trembling unto Sinai,
Mine heart and mine eyes
  Unto Mount Abarim!
And how should I not weep
Ezek. 47,2. And pour forth tears,
And hope therefrom
  The quickening of the dead?
Since there are the Cherubim
  With the written tablets—

[1] See the play on words in the Hebrew text.

[2] Kirjath Ye'arim.

[3] Referring to the tradition that the Ark of the Covenant

לְבַקֵּשׁ רְצוֹנָם   וְלַעֲזֹב רְצוֹן אֵל
וְלִבְגֹּד בְּיֹצֵר   וְלַעֲבֹד יְצוּרִים
פְּנֵי הַשְּׁחָרִים   בְּעֵינָיו שְׁחוֹרִים
וְכוֹס מַמְתַּקִּים   בְּפִיו מַמְרוֹרִים
מְיֻגָּע וְעָמֵל   וְלָחוּץ וְאָמֵל
וְנִכְסָף לְכַרְמֶל   וְקִרְיַת יְעָרִים
לְבַקֵּשׁ סְלִיחוֹת   בְּקִבְרֵי מְנוּחוֹת
לְאָרוֹן וְלֻחוֹת   אֲשֶׁר שָׁם קְבָרִים
אֲצַפֶּה לְעָבְרָם   וְאֶעְטֹף בְּקִבְרָם
וְעֵינַי לְשִׁבְרָם   יְפִיצוּן נְהָרִים
וְכָל־רַעֲיוֹנַי   חֲרֵדִים לְסִינַי
וְלִבִּי וְעֵינַי   לְהַר הָעֲבָרִים
וְאֵיךְ לֹא אֲבַכֶּה   וְדֶמַע אֲפַכֶּה
וּמִשָּׁם אֲחַכֶּה   תְּחִיַּת פְּגָרִים
וְשָׁם הַכְּרֻבִים   וְלֻחֹת כְּתֻבִים

Among the earth clods,
  In a place of secrets,
A place of wonders,
  The fountain of prophecies—
Their faces glowing
  With the glory of God!
I shall fondle its dust
  I shall nestle beside it
And lament upon it
  As over a grave—
And the goal of my thoughts
  To make my couch
'Mid my fathers' graves
  In the demesne of the pure.

Go up, O ship!
  And seek the region
Which hath for the Shekhinah
  Abodes within.
O hasten thy flight
  And God's hand waft thee,
And bind thou thy wings
  To the wings of the dawn—
For them that flee and wander
  With the wind of the sails,
For the hearts that are torn
  To a thousand shreds.
But I am in fear of
  The iniquities of youth,
Those which are counted
  In the scrolls of my God;

was buried before the destruction of the first Temple to save it from exile or desecration.

בְּעַד הָרְגָבִים   וּבִמְקוֹם סְתָרִים
מְקוֹם הַפְּלָאוֹת   וְעֵין הַנְּבוּאוֹת
וּבִכְבוֹד צְבָאוֹת   פְּנֵיהֶם מְאִירִים
עֲפָרוֹ אֲחֹנֵן   וְאֶצְלוֹ אֲקוֹנֵן
וְעָלָיו אֲקוֹנֵן   כְּעַל־הַקְּבָרִים
וְסוֹף מַחְשְׁבוֹתַי   הֱיוֹת מִשְׁכְּבוֹתַי
בְּקִבְרוֹת אֲבוֹתַי   וּבִרְשׁוּת טְהוֹרִים
עֲלֵי הַסְּפִינָה   וְדִרְשֵׁי מְדִינָה
אֲשֶׁר לַשְּׁכִינָה   בְּתוֹכָהּ חֲדָרִים
וְחוּשִׁי בְעוּפֵךְ   וְיַד־אֵל תְּנִיפֵךְ
וְקִשְׁרִי כְנָפֵךְ   בְּכַנְפֵי שְׁחָרִים
לְנָדִים וָנָעִים   בְּרוּחַ קְלָעִים
וְלִבּוֹת קְרָעִים   לְאֶלֶף גְּזָרִים
וְיָרֵא אֲנִי מִ־   עֲוֹנוֹת נְעוּרִים
אֲשֶׁר הֵם בְּסִפְרֵי   אֱלֹהַי סְפוּרִים

Yea, more, the iniquities
  Of the days of age,
Changing ever,
Lam. 3,23. Renewed every morning.
For there is no penitence
  For wantonness—
Gen. 37,30. And whither shall I go
Lam. 1,3. Between the straits?
I imperil myself,
  By forgetting my trespass,
Whilst my soul and my blood
  Are delivered over to sin.
Yet trust may be drawn
Isa. 55,7. From Him who is lavish of forgiveness,
And courage and strength
Ps. 68,7. From the loosener of captives:
And should He judge and punish,
Deut. 4,2. Award or deprive—
For good or for evil
Berakhoth 54a. His judgments are right.

וְאַף כִּי־עֲוֹנוֹת   יְמֵי הַזְּקֻנוֹת
חֲלִיפוֹת וּמִתְחַ־   דְּשׁוֹת לַבְּקָרִים
וְאֵין־לִי תְשׁוּבָה   בְּעַד הַמְּשׁוּבָה
וְאָנָה אֲנִי־בָא   בְּבֵין הַמְּצָרִים
אֲסַכֵּן בְּעַצְמִי   וְאֶשְׁכַּח אֲשָׁמִי
וְנַפְשִׁי וְדָמִי   בְּיַד־חֵטְא מְסוּרִים
אֲבָל יֵשׁ בְּטֹחַ   בְּמַרְבָּה סְלֹחַ
וְחַיִל וְכֹחַ   לְמוֹצִיא אֲסִירִים
וְאִם דָּן וְנִפְרַע   וְיוֹסִיף וְיִגְרַע
עֲלֵי־טוֹב וְעַל־רָע   שְׂפָתָיו יְשָׁרִים:

II. LOVE AND BRIDAL SONGS

23

A SLAVE TO LOVE

By the life of our troth, my love, by thy life
 and the life
Of love which hath shot an arrow at me,
Ex. 21.6. Verily have I become a slave to Love, that
 hath pierced
Mine ear, that hath cloven my heart in twain.

23

עבד לאהבה

I — ◡ — — | — ◡ — — | — ◡ — —

חַי הַבְּרִית דּוֹדִי וְחַיֶּיךָ וְחַי
הָאַהֲבָה שֶׁיָּרְתָה בִּי חִצֵּי
אִם־לֹא אֱהִי עֶבֶד לְאַהֲבָה רְצֻעָה
אָזְנִי וְלִבִּי בְּתֻרָה בַּחֲצִי:

24

PARTED LOVERS

Isa. 57,9. Wherefore, O fair one, dost withhold thy messengers
Isa. 13,8. From the lover whose frame is filled with the pains of thee?

Knowest thou not that thy lover awaiteth nothing from fate
But to hear the voice of thy greeting?

If parting be decreed for the two of us,
Ps. 17,15. Stand yet a little, while I gaze upon thy face.

I know not if my heart be held back within my frame
Gen. 13,3. Or if it goeth forth upon thy wanderings.

By the life of love, remember the days of thy longing, as I—
I remember the nights of thy delight.

As thine image passeth into my dream,
So let me pass, I entreat thee, into thy dreams.

Isa. 51,15. Jer. 31,34. Between me and thee roar the waves of a sea of tears
And I cannot pass over unto thee.

But O if thy steps should draw nigh to cross—

24

הפרידה

— — ⏑ — | — — ⏑ — | — — ⏑ — ׀

מַה־לָּךְ צְבִיָּה תִּמְנְעִי צִירַיִךְ
מְדוֹד צְלָעָיו מָלְאוּ צִירָיִךְ
לֹא תֵדְעִי כִּי־אֵין לְדוֹדֵךְ מְזֻמָּן
בִּלְתִּי שְׁמֹעַ קוֹל שְׁלוֹמוֹתָיִךְ
אִם הַפְּרִידָה עַל־שְׁנֵינוּ נִגְזְרָה
עִמְדִי מְעַט עַד־אֶחֱזֶה פָּנָיִךְ
לֹא אֵדְעָה אִם בֵּין צְלָעַי נֶעֱצַר
לִבִּי וְאִם יֵלֵךְ לְמַסָּעָיִךְ
חַי אַהֲבָה זִכְרִי יְמֵי חִשְׁקֵךְ כְּמוֹ
אֶזְכֹּר אֲנִי לֵילוֹת תְּשׁוּקוֹתָיִךְ
כַּאֲשֶׁר דְּמוּתֵךְ בַּחֲלוֹמִי יַעֲבֹר
כֵּן אֶעְבְּרָה־נָּא בַּחֲלוֹמוֹתָיִךְ
בֵּינִי וּבֵינֵךְ יָם דְּמָעוֹת יֶהֱמוּ
גַּלָּיו וְלֹא־אוּכַל עֲבֹר אֵלָיִךְ
אַךְ לוּ פְּעָמַיִךְ לְעָבְרוֹ קָרְבוּ

Then would its waters be divided at the touch
of thy foot.

Would that after my death, unto mine ears
should come
Ex. 28.33-34. The sound of the golden bells upon thy skirts![1]
Ex.39.25-26

Or shouldst thou be asking how fareth thy
belovèd, I from the depths of the tomb
Would ask of thy love and thy welfare.

Deut. 21.7. Verily, to thy shedding of mine heart's blood
Deut. 17.6. There be two witnesses—thy cheeks and
thy lips.

How sayest thou it is not true, since these be
my witnesses
For my blood, and that thine hands have
shed it?

Why desirest thou my death, whilst I but
desire
To add years unto the years of thy life?

Prov. 4.16. Though thou dost rob my slumber in the night
Isa. 21.4. of my longing,
Would I not give the sleep of mine eyes unto
thine eyelids?

I Kings 18.38. The fire of thee licketh up the waters of tears,
Job 14.19. Yea, and the waters of thy tears wear the
Ezek. 11.19 hearts of stone.

[1] The poet refers to the bells on the skirts which are still worn in old-fashioned countries of the Orient, and also in Spain.

אָז נִבְקְעוּ מֵימָיו לְכַף רַגְלָיִךְ

לוּ אַחֲרֵי מוֹתִי בְּאָזְנַי יַעֲלֶה

קוֹל פַּעֲמֹן זָהָב עֲלֵי שׁוּלָיִךְ

אוֹ תִשְׁאֲלִי לִשְׁלוֹם יְדִידֵךְ מִשְּׁאוֹל

אֶשְׁאַל בִּדְדַיִךְ וּבִשְׁלָמָיִךְ

אָכֵן עֲלֵי שָׁפְכֵךְ דְּמֵי לִבִּי שְׁנֵי

עֵדִים לְחָיַיִךְ וְשִׂפְתוֹתָיִךְ

אֵיךְ תֹּאמְרִי לֹא־כֵן וְהֵם עֵדַי עֲלֵי

דָמִי וְעַל־כִּי שֶׁפְּכוּ יָדָיִךְ

מַה־תַּחְפְּצִי מוֹתִי וְהֵן אֶחְפֹּץ אֲנִי

שָׁנִים לְהוֹסִיף עַל־שְׁנֵי חַיָּיִךְ

אִם־תִּגְזְלִי נוּמִי בְּלֵיל חִשְׁקִי הֲלֹא

אֶתֵּן שְׁנַת עֵינַי לְעַפְעַפָּיִךְ

מֵימֵי דְמָעוֹת לְחַכָּה אִשֵּׁךְ וְגַם

אַבְנֵי לְבָבוֹת שָׁחֲקוּ מֵימָיִךְ

Ps. 66,12. But now I come into the fire of longing for
thee and the torrents of my weeping!
Alas, my heart! between my tears and thy
glowing coals!

Yea, between the bitter and the sweet standeth
my heart—
The gall of parting, and the honey of thy
kisses.

Ex. 39,3. After thy words have beaten out my heart into
thin plates,
Thine hands have cut it into shreds.

Ezek.1,26,28. It is the likeness of rubies over pearls
What time I behold thy lips over thy teeth.

The sun is on thy face and thou spreadest
out the night
Over his radiance with the clouds of thy locks.

Ezek. 16,13. Fine silk and broidered work are the covering
Gen. 20,16. of thy body,
But grace and beauty are the covering of
thine eyes.

The adornment of maidens is the work of
human hands,
Isa. 2,16. But thou—majesty with sweetness are thine
adornment.

Job 9,9. Sun and moon, the Plough and the Pleiads
are zealous
To be brothers and sisters of thine;

בָּאתִי בְּאֵשׁ חִשְׁקֵךְ וּמֵי בִכְיִי אֲהָהּ
לִבִּי בְדִמְעוֹתַי וְגֶחָלַיִךְ
בֵּין מַר וּמָתוֹק יַעֲמֹד לִבִּי וְהֵם
רֹאשׁ הַנְּדֹד וּדְבַשׁ נְשִׁיקוֹתָיִךְ
אַחֲרֵי דְבָרַיִךְ כְּפָחִים רִקְּעוּ
אֹתוֹ פְּתִילִם קִצְּצוּ יָדָיִךְ
מַרְאֵה דְמוּת אָדָם עֲלֵי סַפִּיר בְּעֵת
אֶרְאֶה שְׂפָתַיִךְ עֲלֵי שִׁנַּיִךְ
שֶׁמֶשׁ בְּפָנַיִךְ וְלַיִל תַּפְרְשִׂי
עַל־זָהֳרוֹ עָבֵי קְוֻצּוֹתָיִךְ
מֶשִׁי וְרִקְמָה הֵם כְּסוּת גּוּפֵךְ אֲבָל
הַחֵן וְהַיֹּפִי כְּסוּת עֵינָיִךְ
מַשְׂכִּית עֲלָמוֹת מַעֲשֵׂה יַד־אִישׁ וְאַתְּ
הַהוֹד וְהַחֶמְדָּה שְׂכִיּוֹתָיִךְ
חֶרֶס וְסַהַר עָשׁ וְכִימָה קִנְּאוּ
לִהְיוֹת כְּאַחַיִךְ וְאַחְיוֹתָיִךְ

Men and maidens think, ah! would they were
but free
To be thy slaves and thine handmaidens!

As for my share of worldly wealth, I ask for
nought
Gen. 14.23. But a thread of scarlet from thy lips, a girdle
from thy waist.

Cant.5.1. My sweet wild honey is between thy lips,
Cant. 4.14. My spikenard and my myrrh between thy
breasts.

Jer. 22.24. I have placed thee as a seal upon my right
hand; O would that I too
Cant. 8.6. Might be as a seal upon thine arms.

Ps. 137.5. May I forget to discern my right hand from
Jonah 4.11. my left, O my doe,
Jer. 2.2. If I ever forget the love of thine espousals.

Separation maketh my heart bitter, when I
remember
Upon my lips the sweet honey of thy kisses.

Ex. 22.15. With the fragrance of thy pure myrrh will I
Ex. 30.23. endow me with fragrance:
Then perchance, through my fragrance, I
may kiss thy lips.

Lo, the glory of women is the praise of them—
but thou—
Thy praises draw glory from thee.

בָּנִים וּבָנוֹת חָשְׁבוּ אִם חָפְשׁוּ
לִהְיוֹת עֲבָדַיִךְ וְשִׁפְחוֹתָיִךְ
לֹא־אֶשְׁאֲלָה מֵהוֹן זְמָן חֶלְקִי לְבַד
מִחוּט שְׂפָתַיִךְ חֲגוֹר מָתְנָיִךְ
יַעְרִי וְדִבְשִׁי בֵּין שְׂפָתַיִךְ כְּמוֹ
נִרְדִּי וּמֹרִי בֵּין שְׁנֵי שָׁדַיִךְ
שַׂמְתִּיךְ כְּחוֹתָם עַל־יְמִינִי לוּ אֲנִי
אֶהְיֶה כְחוֹתָם עַל־זְרֹעוֹתָיִךְ
אֶשְׁכַּח יְמִינִי מִשְּׂמֹאלִי יַעֲלָה
אִם־אֶשְׁכָּחָה אַהֲבַת כְּלוּלֹתָיִךְ
הֲמַר נְדֹד לִבִּי בְּזָכְרִי יַעֲרַת
נֹפֶת שְׂפָתַי מִנְּשִׁיקוֹתָיִךְ
רֵיחִי כְּרֵיחַ מָר־דְּרוֹרֵךְ אֶמְהֲרָה
אוּלַי בְּרֵיחִי אֶשֱּׁקָה אַפָּיִךְ
הִנֵּה כְבוֹד נָשִׁים תְּהִלָּתָן וְאַתְּ
בָּךְ נִכְבְּדוּ הַיּוֹם תְּהִלּוֹתָיִךְ

In the field of the daughters of delight, the
sheaves of love
Gen. 37,7. Make obeisance unto thy sheaf.

Cant. 5,1. Would that I might live until I had gathered
Spices and myrrh from amid thy footprints.

II Sam.5.24. I cannot hear thy voice, but I hear
I Chron. 14,15. Upon the secret places of my heart, the sound
of thy steps.

Ex. 32,34. On the day when thou wilt revive
Isa. 26,19 The victims whom love for thee hath slain—
on the day when thy dead shall live anew,

Then turn again to my soul to restore it to
my body; for on the day
Of thy departure, when thou wentest forth, it
went out after thee.

Ask, O doe of grace, for the peace of thy
lover,
Should Time ask of thee thy request.

Ps. 107,30. Return, so our God shall restore thee to the
haven
Ezek. 21,35; 16,3; 29,14. Of thy desire, and to the land of thy true
belonging.

בִּשְׂדֵה בְנוֹת חֵשֶׁק אֲלֻמּוֹת אַהֲבָה
תִּשְׁתַּחֲוֶין, לַאֲלֻמּוֹתָיִךְ
מִי־יִתְּנֵנִי אֶהְיֶה עַד־אָאֶרָה
בְּשָׂם וּמֹר מִבֵּין הֲלִיכוֹתָיִךְ
לֹא־אֶשְׁמְעָה קוֹלֵךְ אֲבָל אֶשְׁמַע עֲלֵי
סִתְרֵי לְבָבִי קוֹל צְעָדוֹתָיִךְ
פִּקְדִי בְּיוֹם פָּקְדֵךְ לְחַיּוֹת חֲלָלַי
חִשְׁקֵךְ וְיוֹם בּוֹ יָחְיוּ מֵתָיִךְ
נַפְשִׁי לְהָשִׁיב אֶל־נְוָיָתִי בְּיוֹם
נָסְעֵךְ בְּצֵאתֵךְ יָצְאָה אַחֲרָיִךְ
בִּשְׁלוֹם יְדִידֵךְ יַעֲלַת־חֵן שַׁאֲלִי
אִם הַזְּמָן יִשְׁאַל שְׁאֵלוֹתָיִךְ
שׁוּבִי וְצוּרֵנוּ יְשִׁיבֵךְ אֶל־מְחוֹז
חֶפְצֵךְ וְאֶל־אֶרֶץ מְכֻרוֹתָיִךְ:

25

OPHRA

Ophra washeth her garments in the waters
Of my tears, and spreadeth them out in the
sunshine of her radiance.
She demandeth no water of the fountains,
having my two eyes;
And no other sunshine than her beauty.

25

עפרה

▮ — ◡ — — — | — ◡ — — — | — ◡ — —

עָפְרָה תְכַבֵּס אֶת־בְּגָדֶיהָ בְּמֵי
דִמְעִי וְתִשְׁטָחֵם לְשֶׁמֶשׁ זָהֳרָהּ
לֹא שָׁאֲלָה מֵי הָעֲיָנוֹת עִם שְׁתֵּי
עֵינַי וְלֹא שֶׁמֶשׁ לְיֹפִי תָאֳרָהּ:

26

CHOSEN OF BRIDEGROOMS

Carry ye greeting to the chosen of bridegrooms
And his loved ones and faithful friends—
The greeting of a lover who overcometh the
    distance with his eyes,
And seeth with his heart, face to face,
When the two children of princes are joined,
Isa. 17,10; 32,5. Children of nobles, plants of loveliness,
Whose faces give light through the marriage
    bower
Like stars through the thickness of clouds.

26

למבחר החתנים

◡ — — — | — ◡ — — — | — ◡ — — ||

שְׂאוּ שָׁלוֹם לְמִבְחַר הַחֲתָנִים
וְאֶל־דּוֹדִים וְרֵעִים נֶאֱמָנִים
שְׁלוֹם דּוֹד יֶחֱזֶם רָחוֹק בְּעֵינָיו
וְלִבּוֹ יֶחֱזֶם פָּנִים בְּפָנִים
בְּהִתְחַבֵּר שְׁנֵי יַלְדֵי נְדִיבִים
בְּנֵי שׁוֹעִים וְנִטְעֵי נַעֲמָנִים
וְיָאִירוּ בְּעַד חֻפָּה פְּנֵיהֶם
כְּכוֹכָבִים בְּעַד עַב הָעֲנָנִים:

27

AMID THE MYRTLES

The bridal pair stand amid the myrtles,
Sending forth pure myrrh on every side.
The myrtle desireth the sweetness of their
    fragrance,
And spreadeth his wings like a cherub above
    them.
The myrtle thinketh to cover their fragrance,
But the sweetness of their spices overwhelmeth
    his scent.

27

בין ההדסים

⌣ — — — | ⌣ — — — | ⌣ — — ‖

עֳפָרִים עָמְדוּ בֵּין הַהֲדַסִּים
דְּרוֹר מֹר שָׁלְחוּ אֶל־הָאֲפָסִים
הֲדַס חָמַד נְעִים רֵיחָם וְנָתַן
כְּנָפָיו כַּכְּרוּב בַּעְדָם פְּרֻשִׂים
יְדַמֶּה הַהֲדַס רֵיחָם לְכַסּוֹת
וּבְשָׂמֵיהֶם עֲלֵי רֵיחוֹ מְכַסִּים:

28

WHY RISEST THOU, O SUN

Why risest thou, O sun, why shinest thou?
Es. 2,15. The turn of Abihail's daughter[1] hath come.
She shameth the face of the sun with the
splendour of her form,
She hindereth the host of heaven from their
work.
She chooseth not to dwell in the heavens above,
But maketh her heaven of the myrtle tree.

[1] Esther, the daughter of Abiḥail, whose name was also Hadassah, *i. e.* Myrtle.

28

מה תעלה שמש

▮ — ◡ — — | — ◡ — — — | — ◡ — —

מַה־תַּעֲלֶה שֶׁמֶשׁ וּמַה־תּוֹפִיעַ
תֹּר בַּת־אֲבִיחַיִל כְּבָר הִגִּיעַ
תַּחְפִּיר פְּנֵי־שֶׁמֶשׁ בְּזֹהַר תָּאֳרָהּ
וּצְבָא וְכָל מִמַּעֲשָׂיו תַּפְרִיעַ
לֹא־בָחֲרָה לִשְׁכֹּן רְקִיעֵי מַעֲלָה
וַתַּעֲשֶׂה מִן־הֲדַס רָקִיעַ:

29

THE FAIR MAIDEN

The night when the fair maiden revealed the
 likeness of her form to me,
The warmth of her cheeks, the veil of her hair,
Golden like a topaz, covering
A brow of smoothest crystal—
She was like the sun making red in her rising
The clouds of dawn with the flame of her
 light.

29

צביה

I — ⌣ — — — | — ⌣ — — — | — ⌣ — — —

לַיל גִּלְּתָה אֵלַי צְבִיָּה נַעֲרָה
חַמַּת לְחָיֶיהָ וְצַמַּת שַׂעֲרָהּ
צָהֹב כְּעֵין אֹדֶם בְּכַסֹּתוֹ עֲלֵי
רַקַּת בְּדֹלַח לַח תְּמוּנַת תָּאֳרָהּ
דָּמְתָה כְּשֶׁמֶשׁ בַּעֲלֹתָהּ תַּאֲדִּים
אֶת־עֲנָנֵי נֶשֶׁף בְּלַהַב זָהֳרָהּ:

30

BY AN APPLE TREE

I lift my greeting on the wings of the wind
Cant. 2.17. To my friend, when the heat of the day beginneth to cool.
I ask him nought but to remember the day of our parting,
When we made a covenant of love by an apple tree.

30

עלי תפוח

‖ – ◡ – – – | – ◡ – – – | – ◡ – –

אֶשָּׂא שְׁלוֹמִי עַל־כְּנַף הָרוּחַ
אֶל־דּוֹד כְּחֹם הַיּוֹם בְּעֵת יָפוּחַ
לֹא־אֶשְׁאֲלָה בִּלְתִּי זְכֹר יוֹם הַנְּדֹד
בִּכְרֹת בְּרִית אַהַב עֲלֵי תַפּוּחַ:

31

THE MEETING OF THE STARS

The stars of the world have joined to-day.
'Mid the host on high none are found like
these.
The Pleiads desire such unity,
Job 41,8. For no breath can come between them.
The star of the east hath come to the west;
He hath found the sun among the daughters
thereof.
He hath set up a bower of thick branches;
Ps. 19,5. He hath made of them a tent for the sun.

31

כוכבי תבל

– – – – – – – – –

כּוֹכְבֵי תֵבֵל כַּיּוֹם חָבְרוּ
בִּצְבָא רוֹם לֹא נִמְצָא כָּהֵם
חֶמְדָה כִימָה חֶבְרָתָם כִּי
רוּחַ לֹא־יָבֹא בֵּינֵיהֶם
כּוֹכַב מִזְרָח בָּא לַמַּעֲרָב
מָצָא שֶׁמֶשׁ בִּבְנוֹתֵיהֶם
הֵקִים חֻפַּת עַנְפֵי עָבוֹת
לַשֶּׁמֶשׁ שָׂם אֹהֶל בָּהֶם:

32

THE DAUGHTER OF THE DAWN

Look if the daughter of the dawn hath rent
The blackness of her armour,
At the sound of the maiden's songs,
At the sound of the song of her doves.

Amos 7.16. What word shall I drop on the house of Isaac—
The branch that is like to the root?[1]
On the brow of the days it is graven
That he inheriteth dominion;
A man seeketh to ascend to the clouds
If he should seek to acquire it.

Whether it please or anger them,
Say unto them who would get it:
Turn—for the heritage of dominion
Ex. 21.4. Belongeth to her masters.

Perfumes from far off lands
Have ridden on the wings of the wind;
The scent of purest spices
From the graceful doe they have stolen,
Ps. 55.15. For her sake taking sweet counsel together,
For the times of love draw nigh.

Come down, her belovèd—why tarriest thou
To feed amid her gardens?
Cant. 6.2. Turn aside to the couch of love,
To gather her lilies.

[1] The son that is like the sire.

32

בת שחר

– – – – – – | – – – – – – –

שׁוּר אִם קָרְעָה בַּת־שַׁחַר   שַׁחְרוּת שִׂרְיוֹנֶיהָ
אֶל־קוֹל שִׁירֵי הַנַּעֲרָה   וּלְקוֹל שִׁיר יוֹנֶיהָ:

מָה אַטִּיף עַל־בֵּית יִשְׂחָק עָנָף דּוֹמֶה שֹׁרֶשׁ
עַל־מֵצַח יָמִים הוּחַק   כִּי הוּא מִשְׂרָה יוֹרֵשׁ
יִדְרֹשׁ לַעֲלוֹת אֶל־שַׁחַק   אִישׁ לִקְנוֹתָהּ דּוֹרֵשׁ

יִיטַב לָהֶם אוֹ יִחַר   אִמְרוּ אֶל־קוֹנֶיהָ
שׁוּבוּ כִּי נַחֲלַת מִשְׂרָה   תִּהְיֶה לַאֲדוֹנֶיהָ:

מֶרְקָחִים מִמֶּרְחַקִּים   כְּנַפֵי־רוּחַ רָכְבוּ
רֵיחַ בָּשְׂמֵי תַמְרוּקִים   מִיַּעֲלַת־חֵן גָּנְבוּ
בַּעֲבוּרָהּ סוֹד מְמַתִּיקִים   עִתּוֹת דּוֹדִים קָרְבוּ

דּוֹדָהּ רֵד מַה־תִּתְאַחַר   לִרְעוֹת תּוֹךְ גַּנֶּיהָ
לַעֲרוּגַת אַהֲבָה סוּרָה   לִלְקֹט שׁוֹשַׁנֶּיהָ:

Sweet apples of her breasts
Cant. 7,14. Give forth their fragrance;
For thee she hideth in her necklaces
Precious fruits shining like light:
Wait a little for her precious fruits
Until the moon be full.

For full-moon it will be tomorrow—
Like one of the moons of her adornment,
And to thee she will be a lamp,
Lighting up her bowers.

Beautiful is thy fair gazelle—
Isa. 30,26. Her light is sevenfold;
She would shame, but for her veil,
All the stars of heaven.
Pomegranates upon a watered branch—
Guard them from other eyes!

Though she bring her serpents forth
From behind her veil,
Thou shalt have no fear of them:
Her adders have no venom.

Cant. 4,6. The soul of the hill of frankincense
Thirsteth for the mountain of myrrh,
Hos. 2,22. Until he have betrothed her to himself in faithfulness,
Ps. 84.4. And the swallow hath found her a nest.
Cant. 6,10. Pure and fair as the moon—
All praise faileth to tell of her.

The dawn of her countenance darkeneth
Job 38,32. The Great Bear and his train;
And a lamp of grace she lighteth
Ex. 25,37. Before her face.

דּוּדָאִים מְדַדֶּיהָ הַיּוֹם נָתְנוּ רֵיחַ
לָךְ תִּצְפּוֹן בִּרְבִידֶיהָ מֶגֶד אוֹר זֹרֵחַ
יַחֵל קֵט לִמְגָדֶיהָ עֲד יְשַׁלֵּם יָרֵחַ

כִּי סַהַר יִהְיֶה מָחָר חַד מִשַּׁהֲרֹנֶיהָ
וּלְךָ תִּהְיֶה לִמְנוֹרָה תָּאִיר מִשְׁכָּנֶיהָ:

נָאוָה לָךְ עָפְרַת נָוֶה אוֹרָהּ שִׁבְעָתַיִם
הֶחְפִּירָה לוּלֵי מַסְוֶה כָּל־כּוֹכְבֵי שָׁמַיִם
רְמֹנֵי סָעִיף רָוֶה שָׁמְרָה מֵעֵינָיִם

כִּי הוֹצִיאָה מֵאַחַר צָעִיף צִפְּעוֹנֶיהָ
אַךְ אַתְּ מֵהֶם אַל תִּירָא אֵין רוֹשׁ בִּפְתָנֶיהָ:

נֶפֶשׁ גִּבְעַת הַלְּבוֹנָה אֶל־הַר הַמּוֹר צָמְאָה
עֲד אֶרְשֶׂהָ לוֹ בֶּאֱמוּנָה וּדְרוֹר קֵן לָהּ מָצְאָה
בָּרָה יָפָה כַּלְּבָנָה כָּל־מַהֲלָל בָּהּ נִלְאָה

שַׁחֵר פָּנֶיהָ שַׁחַר עַיִשׁ עַל־בָּנֶיהָ
וּמְנוֹרַת חֵן הֵאִירָה אֶל עֵבֶר פָּנֶיהָ:

33

TO THE BRIDEGROOM

(For rhymed version see page 159)

Eccl. 11,9. Rejoice, O young man in thy youth,
And gather the fruit of thy joy,
Thou and the wife of thy youth
Ruth 4,11. Who cometh to thine house.

Precious blessings of the only God
Deut.33,16. Shall come upon thine head together,
Job 21,9. And thine house shall be at peace from dread,
And all who rise against thee shall be cut off.
And when thou liest down thou shalt not be afraid;
Prov. 3,24. Thou shalt lay thee down and thy sleep be sweet.

Ps. 45,5. In thine honour, my bridegroom, ride on and prosper,
Raise up and put forth thy beauty;
And the heart of thine enemies God shall pierce,
And the sins of thy youth He will forgive,
And will bless thee in all the doings
Deut. 28,20. Of thine hand and in all thine increase.
Deut. 16,15.

Eccl. 12,1. And remember thy Rock and thy Creator
When the good cometh which He shall bring thee,

33

שמח בחור

— — — — — — — — | — — — — — — —

שְׂמַח בָּחוּר בְּיַלְדוּתָךְ   וֶאֱרֶה פְּרִי שִׂמְחָתָךְ
אַתָּה וְאֵשֶׁת נְעוּרֶיךָ   הַבָּאָה אֶל־בֵּיתָךְ:

יְקָר בִּרְכַּת אֵל מְיֻחָד
תְּבוֹאתָהּ לְרֹאשְׁךָ יַחַד
וּבֵיתְךָ שָׁלוֹם מְפַחֵד
וְכָל־מִתְקוֹמֵם בְּךָ נִכְחָד

וְאִם־תִּשְׁכַּב לֹא־תִפְחָד   וְשָׁכַבְתָּ וְעָרְבָה שְׁנָתָךְ:

הֲדָרְךָ חֲתָנִי רְכַב וּצְלַח
וְתִפְאַרְתְּךָ הַעֲלֵה וְשַׁלַּח
וְלֵב אֹיְבֶיךָ אֵל יְפַלַּח
וְחַטֹּאת נְעוּרֶיךָ יִסְלַח

וִיבָרֶכְךָ בְּכֹל מִשְׁלַח   יָדְךָ וְכָל־תְּבוּאָתָךְ:

וְזָכַר צוּרְךָ וּבוֹרְאָךְ
בְּעֵת מְבוֹא הַטּוֹב יְבִיאָךְ

For children, in course of the days, shall
come to thee,
Deut. 33,25. And as thy days, so shall thy strength be.
Blessed be thou in thy coming in
Deut. 28,6. And blessed be thou in thy going out.

Thy word shall be with men of perfection,
So thou be discreet wherever thou turn;
And thine house shall be firmly builded,
Isa. 58,9. And "Peace," thou shalt call and God shall
reply,
And peace shall be thine habitation, and with
the stones
Job 5,23. Of the field thy covenant.

Thine honour shall ascend, and tarry not,
And thee shall He call, yea, shall choose,
And thy light in the night and the gloom
Isa. 58,8. Then shall break through like the dawn;
And for thee, from the womb of the morning,
Ps. 110,3. The dew of thy youth!

כִּי בְנֵי יָמִים יְבוֹאוּךָ
וּכְיָמֶיךָ דָּבְאֶךָ

בָּרוּךְ אַתָּה בְּבֹאֶךָ   וּבָרוּךְ אַתָּה בְּצֵאתֶךָ:

דַּרְכְּךָ בִּמְתֵי תֹם תְּקַנֶּה
לְמַעַן תַּשְׂכִּיל בְּכֹל תִּפְנֶה
וּבֵיתְךָ יִכּוֹן וְיִבָּנֶה
וְשָׁלוֹם תִּקְרָא וְאֵל יַעֲנֶה

וְשָׁלוֹם נָוְתְךָ וְעִם־אַבְנֵי   הַשָּׂדֶה בְרִיתֶךָ:

הוֹדְךָ יַעֲלֶה וְלֹא יְאַחֵר
וְאוֹתְךָ יִקְרָא גַּם יִבְחַר
וְאוֹרְךָ בְּלֵילוֹת וָשַׁחַר
אָז יִבָּקַע כַּשַּׁחַר

וּלְךָ מֵרֶחֶם מִשְׁחָר   טַל יַלְדֻתֶךָ:

34

AMID THE TREES OF EDEN

Thou who, amid the trees of Eden, art a
flowering myrtle tree,
And amid the stars of heaven, art the bright
Orion,
God hath sent to thee a cluster of pure myrrh
Of His own work, not the perfumer's skill.

The dove from whom, that day she nested
in the myrtle tree,
The myrtle stole her fragrance and gave forth
perfume—
Ask not, while with her, for the sun to rise;
She asketh not, with thee, for the rising of the
moon.

34

בין עצי עדן

‖— ⏑ — — — | — ⏑ — — — | — ⏑ — — —

אַתְּ בֵּין עֲצֵי־עֵדֶן הֲדַס פֹּרֵחַ
וּבְכוֹכְבֵי שַׁחַק כְּסִיל זֹרֵחַ
שָׁלַח לְךָ הָאֵל צְרוֹר מִמָּר־דְּרוֹר
מִמַּעֲשָׂיו לֹא מַעֲשֵׂה רֹקֵחַ
יוֹנָה אֲשֶׁר יוֹם קִנְּנָה בֵּין הַהֲדַס
גָּנַב הֲדַס רֵיחָהּ וְנָתַן רֵיחַ
אַל־תִּשְׁאֲלָה עִמָּהּ עֲלוֹת שֶׁמֶשׁ כְּמוֹ
לֹא־שָׁאֲלָה עִמָּךְ עֲלוֹת יָרֵחַ:

35

UNTO THE STARS TO REACH THEE

Would that morning might pursue me with
the wind
That kisseth her mouth and swayeth her body;
And would the clouds might bear to her my
greeting—
Then, like her frame, so would the hardness
of her heart be moved.
Thou gazelle, that choosest to rest upon the
stars[1],
Have pity upon him who must fly unto the
stars to reach thee.

[1] The Bear.

35

עדי עש יעופף

▮— — ◡ —|— ◡ — — —|— — ◡ —

לוּ שְׁחָרִים יִרְדְּפוּנִי בְּרוּחַ
  הַמְנַשֵּׁק פִּיהָ וְגוּפָהּ יְנוֹפֵף
וַעֲנָנִים לוּ נֶשְׂאוּ לָהּ שְׁלוֹמִי
  אָז כְּמַתְּנָהּ קְשִׁי לְבָבָהּ יְרוֹפֵף
יַעֲלֶה בָּחֲרָה עֲלֵי־עָשׁ מְנוּחָה
  רַחֲמִי אֶת־אֲשֶׁר עֲדֵי־עָשׁ יְעוֹפֵף:

36

THE GARDEN OF HIS DELIGHT

Cant. 4.16. Let my belovèd come into his garden
Cant. 1.12. And prepare his table and his seat,
To feed in the gardens.

The glorious flowers of the garden of his delight—
On these shall he set his eyes,
To gather lilies;

Cant. 7.14. And shall eat the hidden fruits,
The new and old.

My belovèd, turn in to me,
To my porch and my temples;
To feed in the gardens

Show thyself in my tents,
Among the beds of mine aloe trees[1].
To gather lilies

Behold, for thee, breasts of pomegranates
Given for a gift!

My belovèd is mine and I am his
When I knock at the habitation of his temple;
To feed in the gardens

[1] My tents אֹהָלַי; my aloes אֲהָלַי

36

גן עדנו

א ג) — — — — — — — | — — — — — — —
ב ד) — — — — — —
ה) — — — — — — — | — — — — — —

יָבֹא דוֹדִי לְגַנּוֹ   וְיָכִין מְסִבּוֹ וְכַנּוֹ
לִרְעוֹת בַּגַּנִּים
הוֹד פִּרְחֵי גַן עֶדְנוֹ   עֲלֵיהֶם יִתֵּן עֵינוֹ
לִלְקֹט שׁוֹשַׁנִּים
וְיָאֱרֶה מְגָדִים צְפוּנִים   חֲדָשִׁים גַּם יְשָׁנִים:[1]

דּוֹדִי סוּרָה אֵלַי   לְאוּלָמִי וְהֵיכָלַי
לִרְעוֹת בַּגַּנִּים
הֲרָאֵה בְאָהָלַי   בֵּינוֹת עֲרוּגוֹת אֲהָלַי
לִלְקֹט שׁוֹשַׁנִּים
הֲא־לְךָ שְׁדֵי רִמּוֹנִים   מַתָּנָה נְתוּנִים:

לִי דוֹדִי וַאֲנִי לוֹ   בְּדָפְקִי נְוֵה הֵיכָלוֹ
לִרְעוֹת בַּגַּנִּים

[[1] Some editions insert after line 5 the following two lines:
כֵּן בְּנֵי שְׁמַרֵי אֱמֻנִים   יְשִׁישׁוּן עוֹד בַּחֲתָנִים
דְּשֵׁנִים וְרַעֲנַנִּים   Ed.]

Cant. 2,4. His banner over me is love,
Cant. 2,6. And his left hand is under my head;
To gather lilies
He waters the gardens with a fountain,
Isa. 33,16. His waters are faithful.

Ezek. 23,6. The chosen of desire are met:
They disport themselves in the garden of love;
To feed in the gardens
Jer. 2,21. Precious plants they plant,
Isa. 6,13. Holy seed they sow,
Ezra 9,2. *To gather lilies*
Isa. 17,10. Cuttings of glorious trees,
Plants of pleasantness.

Num. 24,5. How goodly are the tents
Where the children of nobles meet,
To feed in the gardens
Sitting under the shadows,
In the gardens by the aloes.
To gather lilies
God shall give them a heritage of joy—
Ps. 127,3. Children—the heritage of the Lord.

וְעָלַי אַהֲבָה דִגְלוֹ   וְתַחַת לְרֹאשִׁי שְׂמֹאלוֹ
לִלְקֹט שׁוֹשַׁנִּים
יִרְוֶה בְּמַעְיַן גַּנִּים   מֵימָיו נֶאֱמָנִים:

בַּחוּרֵי חֶמֶד נִפְגְּעוּ   בְּגַן אַהֲבָה יִשְׁתַּעַשְׁעוּ
לִרְעוֹת בַּגַּנִּים
נִטְעֵי שׂוֹרֵק יִטְּעוּ   וְזֶרַע קֹדֶשׁ יִזְרְעוּ
לִלְקֹט שׁוֹשַׁנִּים
שְׁתִילֵי הוֹד נִצָּנִים   נִטְעֵי נַעֲמָנִים:

מַה־טֹּבוּ אֹהָלִים   שָׁם נִפְגְּעוּ בְּנֵי אֲצִילִים
לִרְעוֹת בַּגַּנִּים
וְשִׁבְתָּם תַּחַת צְלָלִים   כַּגַּנּוֹת[1] עֲלֵי אֳהָלִים
לִלְקֹט שׁוֹשַׁנִּים
אֵל יַנְחִילֵם עֲדָנִים   נַחֲלַת אַדְנֵי בָנִים:

[[1] The translator seems to read בְּגַנּוֹת, which makes better sense. Ed.].

37

DOVE BESIDE THE WATER BROOKS

Cant. 5,12. Dove beside the water brooks—
Gen. 3,6. A delight is she to the eyes.

Job 28,1. Lo, there is a mine for silver,
But one like my dove, who can find?
Cant. 6,4. Beautiful is my love like Tirzah,
Comely as Jerusalem.

Why turneth she hither and thither
To dwell in tents,
Since in my heart is a camp for her dwelling,
Ps. 104,25. Great and wide?

Her bosom hath taken spoil of my heart
And wrought upon me
Enchantments, which the magicians
Of Egypt could not do.

37

יונה על אפיקי מים:

זולת לשבת חתונה

יוֹנָה עַל־אֲפִיקֵי מָיִם
תַּאֲוָה הִיא לָעֵינָיִם:

הֵן יֵשׁ לַכֶּסֶף מוֹצָא
וּכְיוֹנָתִי מִי יִמְצָא
יָפָה רַעְיָתִי כְּתִרְצָה
נָאוָה כִּירוּשָׁלָיִם:

וּלְאָנָה וְאָנָה תִּפְנֶה
לִשְׁכֹּן בָּאֳהָלִים וְהִנֵּה
בִּלְבָבִי לְשִׁכְנָהּ מַחֲנֶה
גָּדוֹל וּרְחַב יָדָיִם:

דֹּדֶיהָ לְלִבִּי שָׂשׂוּ
וַיַּעֲשׂוּ־בִי וַיְנַסּוּ
לַהֲטֵיהֶם אֲשֶׁר לֹא יַעֲשׂוּ
כֵּן חַרְטֻמֵּי מִצְרָיִם:

Consider the glory of a precious stone—
How it is red and how it is white;
And marvel to behold upon one stone
Zech. 3,9. Seven facets.
Num. 11,7.

Turn for me into honey the gall of adders:
For every man marrieth for substance,
But I give my heart to thee
I Sam. 1,5. A double portion.

Cheek of lilies, and mine eyes gathering;
Breasts of pomegranates, and mine hands harvesting;
If thy lips be glowing coals
Then let my jaws be tongs!

Thy two locks of hair are like an ambush
For the wolves of evening;
The light of thy cheek mingleth with them
Like morning light amid the shadows.

A graceful doe, like gold of Ophir,
With her light she shameth the light of day;
Ex. 24,10. Like the moon, like paved work of sapphire,
As it were the very heaven.

הוֹד אֶבֶן יְקָרָה הָבֵן
אֵיךְ תְּאָדֵם וְאֵיךְ תִּתְלַבֵּן
וּתְמַהּ בַּחֲזוֹת עַל־אֶבֶן
אַחַת שִׁבְעָה עֵינָיִם:

הֲפַכִּי־לִי לְצוּף רֹאשׁ פֶּתֶן
כִּי כָל־אִישׁ בְּהוֹן יִתְחַתֵּן
וַאֲנִי לָךְ לְבָבִי אֶתֵּן
מָנֶה אַחַת אַפָּיִם:

לְחִי שׁוֹשָׁן וְעֵינֵי קְטָפִים
שְׁדֵי רִמּוֹן וְיָדֵי אסְפִים
אִם שְׂפָתוֹתַיִךְ רְצָפִים
מַלְקוֹחַי מֶלְקָחָיִם:

וּשְׁתֵּי מַחְלָפוֹת כְּאוֹרֵב
מְשַׂעְרֵךְ זְאֵבֵי עֶרֶב
אוֹר לֶחְיֵךְ בָּם מִתְעָרֵב
כְּאוֹר בֹּקֶר בֵּין עַרְבָּיִם:

יַעֲלַת־חֵן וְכֶתֶם אוֹפִיר
בִּמְאוֹרָהּ מְאוֹר יוֹם תַּחְפִּיר
וּלְבָנָה כִּלְבְנַת סַפִּיר
וּכְעֶצֶם הַשָּׁמָיִם:

There is no darkness before her radiance,
Prov. 31.18. Her lamp is not quenched at night;
To the light of day her light is joined,
Isa. 30.26. Till it be sevenfold.

This lover hath no friend at his side:
Gen. 2.18. Come thou, be a help for him.
For it is not good that man should be alone,
Eccl. 4.9. But goodly to be twain.

Ezek. 16.8. The times of love draw nigh to thee,
The season cometh to make us one;
So shall draw near the time of times
Cant. 7.1. To the dancing of two camps.

חֹשֶׁךְ אֵין לְנֶגֶד זָהֳרָהּ
לֹא־יִכְבֶּה בְלַיְלָה נֵרָהּ
וְעַל־אוֹר יוֹם נוֹסַף אוֹרָהּ
וַיִּהְיֶה לְשִׁבְעָתָיִם:

זֶה דוֹד וְאֵין רַעְיָה לְצִדּוֹ
בֹּאִי הֲיִי עֵזֶר כְּנֶגְדּוֹ
כִּי לֹא־טוֹב הֱיוֹתוֹ לְבַדּוֹ
וְטוֹבִים הַשְּׁנָיִם:

קָרְבוּ לָךְ עִתּוֹת דּוֹדִים
וּבָא מוֹעֵד לִהְיוֹת אֲחָדִים
כֵּן יִקְרַב מוֹעֵד מוֹעֲדִים
לִמְחֹלַת הַמַּחֲנָיִם:

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

(For rhymed version see page 161)

I am of little worth and poor when parted
From my glory, and my limbs become like a
 shadow,
Until I am grown old, but not by reason of
 my years.
For lo, my witnesses—the years of my pil-
 grimage!
But I have grown old in his faithlessness;
 for if indeed
He would return to me, my youth too would
 return.

38

לפרוד

העתקה משיר ערבי

⏑ — — — | ⏑ — — — — | ⏑ — — —

נְקַלּוֹתִי וְדַלּוֹתִי לְפֵרוּד
צְבִי וַיִּהְיוּ כְצֵל יְצֻרָי
עֲדֵי שַׂבְתִּי וְלֹא מֵרֹב שְׁנוֹתַי
וְהֵן עֵדַי שְׁנֵי חַיֵּי מְגוּרָי
אֲבָל שַׂבְתִּי בְּבִגְדוֹ־בִי וְאִלּוּ
יְשׁוּבֵנִי יְשׁוּבוּן לִי נְעוּרָי:

III. POEMS OF FRIENDSHIP

39

TO RABBI ISAAC THE ORPHAN

Earth, like a little child, was sucking
But yesterday the rains of winter, with a
cloud for nurse;
Or she was a bride prisoned by the winter,
Whose soul was yearning for the times of love.
She longed for the wooing-time until the
summer came,
And then the longing heart was healed.
Cant. 5.13. With raiment of golden terraces and broidered
work of linen, she is like a maid
Delighting, revelling in her fair attire;
Each day she maketh changes in her broideries
And apportioneth apparel unto all about her.
From day to day she changeth the colours of
her plants
From hue of pearl to sard and emerald.[1]
White is she now and green, and now she is
red;
She is like a fair one kissing her belovèd.
So beautiful are her flowers that meseemeth
She hath robbed the very stars on high.

[1] For alternative renderings in English of names of precious stones, see *British Museum (Natural History) Special Guide (No 5) to Exhibition of Animals, Plants, and Minerals mentioned in the Bible*, sec. ed. London, 1911.

39

בך הגביר יצחק

‖ — ⏑ — — — | — ⏑ — — — | — ⏑ — — —

אֶרֶץ כְּיַלְדָּה הָיְתָה יוֹנֶקֶת
גִּשְׁמֵי סְתָו אֶתְמוֹל וְעָב מֵינֶקֶת
אוֹ הָיְתָה כַּלָּה כְּלוּאָה בַסְּתָו
נַפְשָׁהּ לְעִתּוֹת אַהֲבָה שׁוֹקֶקֶת
חָשְׁקָה לְעֵת דּוֹדִים עֲדֵי נָגַע זְמַן
קַ.יִץ וּבוֹ נִרְפָּא לְבַב חשֶׁקֶת
בִּלְבוּשׁ עֲרוּגַת פָּז וְרִקְמַת שֵׁשׁ כְּבַת
מִתְעַנְּגָה בִּלְבוּשׁ וּמִתְפַּנֶּקֶת
כָּל־יוֹם חֲלִיפוֹת הָרְקָמוֹת תַּחֲלִיף
וּלְכָל־סְבִיבֶיהָ כְּסוּת חלֶקֶת
מִיּוֹם לְיוֹם עֵינֵי צְמָחִים תַּהֲפֹךְ
עֵין דַּר לְעֵין אֹדֶם וְעֵין בָּרֶקֶת
תַּלְבִּין וְתוֹרִיק עֵת וְגַם עֵת תַּאֲדִים
תַּמְשִׁיל צְבִיָּה אַהֲבָהּ נשֶׁקֶת
יָפוּ פְרָחֶיהָ מְאֹד עַד אֶחֱשׁוֹב
כִּי כוֹכְבֵי־אֵל הָיְתָה עשֶׁקֶת

Cant. 4.13. The garden of her plants have we sought early
Ps. 78.21. With the daughter of the vine, that burneth
with flames of love—
Cold as the cold snow in the hand of him that
holdeth her,
But within him she is like a kindling fire:
Out of an earthen vessel she riseth like the
sun;[1]
We bring a cup of onyx and she is poured forth.
With her we walk under the shadows, about
The garden that laugheth through the weeping
of the showers;
That rejoiceth while the tears of the clouds
are on her face,
Like a sprinkling of crystals scattered from a
necklace;
That is glad for the swallow's voice, as for
sweet wine,[2]
Nahum 2.8. And the voice of the dove cooing and taking
Ezek. 7.16. sweet counsel,
Singing through her leaves as a maiden singeth
Nahum 2.5. Through her veil, leaping and flitting to and fro.

My soul seeketh eagerly for the morning wind,
For therein it embraceth the perfume of the
belovèd—
The wind that playeth with the myrtle to
make it waft
Its perfume to them that love, but are very
far away.

[1] חֶרֶשׂ "earthen" and חֶרֶס "the sun" are identical in sound

[2] This for the sake of the similarity in sound in the words חֲשִׁישׁ סִים and עֲסִים

פַּרְדֵּס שְׁלָחֶיהָ שֶׁחֲרָנוּהוּ בְּבַת־
גֶּפֶן בְּרִשְׁפֵּי אַהֲבָה נִשֶּׁקֶת
קָרָה כְּקֹר שֶׁלֶג בְּיַד תֹּפְשָׂהּ אֲבָל
בֵּינוֹת קְרָבָיו הִיא כְּאֵשׁ דּוֹלֶקֶת
מִתּוֹךְ כְּלִי חֶרֶשׂ כְּחֶרֶס תַּעֲלֶה
נַגִּישׁ כְּלִי שֹׁהַם וְהִיא מוּצֶקֶת
בָּהּ נְהַלֵּךְ תַּחַת צְלָלִים עַל־סְבִיב
גַּנָּה לְבִכְיַת הָרְבִיב שֹׂחֶקֶת
תִּשְׂמַח וְדִמְעַת עָב בְּפָנֶיהָ רְסִיס
כִּזְרֹק בְּדֹלַח מֵעֲנָק זֹרֶקֶת
תָּשִׂישׂ עֲלֵי קוֹל סִיס כְּבַעַל עֲסִיס וְקוֹל
יוֹנָה מְנַהֶגֶת וְסוֹד מַמְתֶּקֶת
תָּרֹן בְּעַד עָלֶה כְּרֹן עַלְמָה בְּעַד
מָסָךְ וְרֹקֶדֶת וּמִשְׁתַּקְשֶׁקֶת
נַפְשִׁי לְרוּחַ הַשְּׁחָרִים שֹׁחֲרָה
כִּי בָהּ לְרֵיחַ הַיְּדִיד חֹבֶקֶת
רוּחַ מְשַׂחֶקֶת וְתָנִיף הֲדַס
רֵיחוֹ לְחֹשְׁקִים רָחֲקוּ מַרְחֶקֶת

And the myrtle boughs rise proudly aloft and
    bend low,
And the palm branches clap their hands at
    the singing of the birds,
Waving and bowing before the face
Of Isaac, and the whole world laughing with
    his name,
Gen. 21,6. For she said, "Hath not God made me to
    laugh
Since I take fast hold of the cords of Isaac?"
I speak, and none denieth my words, in praise
Of his honour; and every ear that hearkeneth
    consenteth.
The fame of all princes is divided between
    good and evil,
Yet surely is his name only good without
    dissent.
How sweet to mine ear to hear of him
While my soul is busied in remembering him;
Aye, beholding his likeness, it addeth the more—
Prov. 25.1. Even twofold praise, re-echoing the song.
Of thee, O lordly Isaac, my tongue shall sing
Isa. 32,4. Glowing words, flowing songs without pause;
For I make a covenant with thee, for the days
    of my life,
That my tongue shall not be silent from thy
    praise.
Which shall I set first of thy praises,
Since thy soul is joined to every honour?
With thee do noble thoughts pitch their
    tents;

וּסְעִיף הֲדַס יִגְאֶה וְיִכְּפֵל וְכַף
תָּמָר בְּרֹן צִפּוֹר לְכַף סֹפֶקֶת
מִתְנוֹפְפָה מִשְׁתַּחֲוָה נֶגֶד פְּנֵי
יִצְחָק וְתֵבֵל עִם־שְׁמוֹ צֹחֶקֶת
תֹּאמַר הֲלֹא עָשָׂה אֱלֹהִים לִי צְחוֹק
כִּי בַעֲבֹת יִצְחָק אֲנִי מַחְזֶקֶת
אֹמַר וְאֵין מֵשִׁיב אֲמָרַי עַל־שְׁבַח
הוֹדוֹ וְאֹזֶן שֻׁמְעָה מַצְדֶּקֶת
שֵׁם כָּל־נְדִיבִים נֶחֱלַק אֶל־טוֹב וָרָע
אָכֵן שְׁמוֹ רַק טוֹב בְּלִי מַחְלֹקֶת
מַה־נָּעֲמָה אָזְנִי בְּשָׁמְעוֹ כַּאֲשֶׁר
נַפְשִׁי בְּזִכְרוֹ הָיְתָה עוֹסֶקֶת
אַף בַּחֲזוֹתָהּ אֶת־דְּמוּתוֹ יָסְפָה
שֶׁבַח וְכִפְלַיִם לְשִׁיר מַעְתֶּקֶת
בְּךָ הַגְּבִיר יִצְחָק לְשׁוֹנִי תַעֲנֶה
צַחוֹת וְשִׁיר תַּחְבִּיר וְלֹא־מַפְסֶקֶת
כִּי אֶכְרְתָה עִמְּךָ יְמֵי חַיַּי בְּרִית
מִמַּהֲלָלְךָ בַּל־תְּהִי שֹׁתֶקֶת
מַה־זֹּאת אֲקַדֵּם מִשְּׁבָחֶיךָ וְהֵן
נַפְשְׁךָ בְּכָל־מִינֵי יְקָר מְדֻבֶּקֶת
בְּךָ הַנְּדִיבוֹת אָהֳלֵיהֶם תָּקְעוּ

Jud. 4,10. Unto thee understanding calleth a camp
together.
Prov. 7,18. Thy soul hath taken her fill of the love of
knowledge
And penetrateth unto the last secret;
Ps. 84,4. For she hath found her a nest in thy heart,
Delighting herself in thee and leaning upon thee.
Therefore be fruitful and multiply and give
as heritage to thy seed
The spirit of nobleness which is thine and the
liberal hand;
And see children's children unto thy children,
and may a cloud
Be pouring forth mercy upon them.

וּלְךָ תְּבוּנָה מַחֲנֶה מַזְעֶקֶת
נַפְשָׁךְ בְּדוֹדֵי הַתְּבוּנָה רָוְתָה
וּלְתַעֲלֻמָּה אַחֲרִית בּוֹדֶקֶת
כִּי מָצְאָה קֵן לָהּ בְּלִבָּךְ וַתְּהִי
מִשְׁתַּעְשְׁעָה עִמָּךְ וּמִתְרַפֶּקֶת
לָכֵן פְּרֵה וּרְבֵה וְהַנְחֵל זַרְעֲךָ
רוּחַ נְדִיבָה לָךְ וְיָד מַעֲנֶקֶת
וּרְאֵה בְנֵי בָנִים לְבָנֶיךָ וְעָב
חֶסֶד עֲלֵיהֶם תִּהְיֶה יוֹצֶקֶת:

40

TO RABBI SAMUEL HA-NAGID

Nahum 3,17. The chosen of crowns
For the chosen of crowned,
And the song of songs
For the prince of princes!

Set thou a watchman;
Isa. 21,6. What he seeth let him tell:
He will see the chariot
Of Samuel the Prince;
Ex. 15,20. And timbrels and dances
Ranged round about him;
For every neck a chain
Ezek. 16,11. And on every hand a bracelet;
He goeth out in his thousands,
Num. 9,16. And so may he ever be—

To rescue the martyrs,
To loose the bound.

Thou art fairer
Ps. 45,3. Than the sons of men—
So art thou worthy
To be their prince.
Thy shadow is a canopy
Isa. 4,5. Over all their glory,
Jer. 29,7. Their peace is in thy peace,
And of thine honour is their honour;
In thy shadow they live
Among a nation that enslaveth them,

40

שמואל הנגיד

– – – – – | – – – – –

מִבְחַר נְזָרִים   לְמִבְחַר מְנֻזָּרִים
וְשִׁיר הַשִּׁירִים   לְשַׂר הַשָּׂרִים:

הָעֹמֵד הַמְצַפֶּה   אֲשֶׁר יִרְאֶה יַגִּיד
וְרָאָה מֶרְכָּבֶת   שְׁמוּאֵל הַנָּגִיד
וְתֻפִּים וּמְחֹלוֹת   אֲשֶׁר סְבִיבָיו הֶעֱמִיד
לְכָל־צַוָּאר רָבִיד   וְעַל־כָּל־יָד צָמִיד
יָצָא בַאֲלָפָיו   וְכֵן יִהְיֶה תָמִיד

לְהַצִּיל נִמְסָרִים   וְהַתֵּר נֶאֱסָרִים:

יְפֵיפִיתָ   מִבְּנֵי אָדָם
וְכֵן זָכִיתָ   לִהְיוֹת נְגִידָם
וְצִלְּךָ חֻפָּה   עַל־כָּל־כְּבוֹדָם
שְׁלוֹמָם בִּשְׁלוֹמְךָ   וּמֵהוֹדְךָ הוֹדָם
בְּצִלְּךָ יִחְיוּ   עִם־גּוֹי מַעֲבִידָם

Cant. 2,2. Like lilies abiding
In the midst of thorns.

II Kings 2,11–12. He is a chariot for his people
And he their horseman,
Prov. 15,4. And a tree of life and healing,
Ezek. 47,12. Bringing forth new fruit every month,
By the rivers of righteousness
Jer. 17,8. Spreading out his roots
I Kings 10,8. Happy are his servants,
II Chron. 9,7. And happy are his men;
He ruleth yet with God
Hosea 12,1. And is faithful among His saints.

And his works are brought to remembrance
To teach uprightness.

The heart of the proud ones of Shinar[1]
Cry out to behold him,
And the councillors of Egypt
Yearn after his mouth;
For his thoughts
In God's secret counsel are shining,
When a man inquireth
II Sam. 16,23. Of the word of God.
He is a refuge and a strength
To those trembling and astounded

In dens of young lions,
Cant. 4,8. On mountains of leopards.

Unto the uttermost part of the earth,
Take wing,[2] O my songs!

[1] Babylon.

[2] Reading כְּנַף "wing". Another reading is כַּף "hand".

כְּשׁוֹשַׁנִּים דָּרִים — בֵּין הַדַּרְדָּרִים:

הוּא לְעַמּוֹ רֶכֶב — וְהוּא פָּרָשָׁיו
וְעֵץ חַיִּים מַרְפֵּא — יְבַכֵּר לָחֳדָשָׁיו
עַל פַּלְגֵי־צֶדֶק — יְשַׁלַּח שָׁרָשָׁיו
אַשְׁרֵי עֲבָדָיו — וְאַשְׁרֵי אֲנָשָׁיו
עוֹד רָד עִם־אֵל — וְנֶאֱמָן עִם קְדוֹשָׁיו

וּמַעֲשָׂיו נִזְכָּרִים — לְלַמֵּד מֵישָׁרִים:

לֵב גְּאוֹנֵי שִׁנְעָר — לַחֲזוֹתוֹ יָהִים
וְיוֹעֲצֵי מִצְרַיִם — אַחֲרֵי פִּיו נִנְהִים
כִּי מַחֲשָׁבָיו — בְּסוֹד אֵל נֹגְהִים
כַּאֲשֶׁר יִשְׁאַל־אִישׁ — בִּדְבַר הָאֱלֹהִים
מַחֲסֶה וָעֹז לַ־ — הֲרֵדִים וּתְמֵהִים

בִּמְעוֹנוֹת כְּפִירִים — וְהַרְרֵי הַנְּמֵרִים:

אֶל־כְּנַף הָאָרֶץ — שְׂאוּ כָנָף, רַנְּנִי!

Publish tidings in Spain
  To my brethren and my sons,
That I minister
  Unto Samuel, the chief of my princes,
And Samuel doth minister
I Sam. 2,18. Before the face of the Lord;
And I had not believed to see
  That which mine eyes have beheld—

Prov. 12,18. A tongue of healing for bodies,
  And life for the flesh.

וּבַשְּׂרוּ בִסְפָרַד   לְאַחַי וּבָנַי
כִּי אֲנִי מְשָׁרֵת   שְׁמוּאֵל רֹאשׁ קְצִינַי
וּשְׁמוּאֵל מְשָׁרֵת   אֶת־פְּנֵי יְיָ
וְלֹא־הֶאֱמַנְתִּי רְאוֹת   אֲשֶׁר רָאוּ עֵינַי

לְשׁוֹן מַרְפֵּא פְּגָרִים   וְחַיֵּי בְשָׂרִים:

41

TO RABBI MOSES IBN EZRA—ON PARTING

We know thee, O separation, from the days of
youth,
Jud. 5,21. And the river of weeping—that ancient river!
Shall we strive with fate, that hath not sinned,
And with days, though days bear no iniquity?
They run in circles, in a right course,
And naught is perverse nor crooked in the
Heights.—
Can this be a new thing, since naught in the
world is new,
And since her laws are inscribed by the
finger of God?
And how shall her words change, since they
all
Ps. 77,11. Are sealed by the ring on the right hand of
the Most High?
And every cause is re-found in the circuit,
And every new thing hath been already many
times;
And man is united but to be parted again,
Gen. 25,23. To bring forth out of one nation many nations.
Gen. 11,1–9. For had not the sons of man been divided
from of old,
Then would the earth not be filled with peoples.

41

לנד משה

▮ – – ⏑ | – – – – ⏑ | – – – ⏑

יַדְעְנוּךְ נְדֹד מִימֵי עֲלוּמִים
וְנַחַל הַבְּכִי נַחַל קְדוּמִים
הֲרִב עִם הַזְּמָן עַל־לֹא חֲטָאָה
וְעִם־יָמִים וְאֵין עָוֹן לְיָמִים
פְּלָכִים הֵם בְּקַו־צֶדֶק יְרוּצוּן
וְאֵין נִפְתָּל וְעִקֵּשׁ בַּמְּרוֹמִים
הֲזֶה חָדָשׁ וְאֵין תֵּבֵל חֲדָשָׁה
וְחֻקֶּיהָ בְּאֶצְבַּע אֵל רְשׁוּמִים
וְאֵיךְ יִשְׁנוּ דְבָרֶיהָ וְכֻלָּם
בְּטַבַּעַת יְמִין עֶלְיוֹן חֲתוּמִים
וְכָל־סִבָּה מְצוּאָה בַמְּסִבָּה
וְכָל־חָדָשׁ כְּבָר הָיָה פְּעָמִים
וְלֹא חִבַּר אֱנוֹשׁ כִּי אִם־לְפָרֵד
לְהוֹצִיא מִלְּאֹם אֶחָד לְאֻמִּים
וְלוּלֵא נִפְרְדוּ מֵאָז בְּנֵי־אִישׁ
אֱזַי לֹא־מָלְאָה אֶרֶץ עֲמָמִים

A thing may be which is both good and evil,
Prov. 3,8; 14,30. That hath in it both marrow and rottenness for the bones:
Isa. 8,21. If a man wax wrathful he curseth his day,
And denounceth his angered moments;
Yet that is the day that others bless,
Job 21,13. The very day they spend in pleasantness.
Moreover, all food in the mouth of the healthy man is like honey,
But honey in the mouth of the sick is like juniper.[1]
And as for him that sorroweth, the lights are dark to his eyes:
He seeth them not—they are hidden from him—
Ex. 40,35. Like mine eyes, on this day when the cloud resteth upon them,
When they pour forth floods at the parting from Moses—
The fount of wisdom, in whose mouth I find
The place of gold, the mine of purest ore.

Friendship bound up my soul with his soul
While the chariots of flight were not yet harnessed,
While as yet my soul had not adventured upon parting,
And the sons of the days were all with us complete.
The daughters of the days did bear us singly,
But the daughter of love bore us as twins,
Cant. 5,13. In faithfulness, upon a bed of spices,

[1] Compare Marcus Aurelius: VI, lii.

וְיֵשׁ דָּבָר אֲשֶׁר יִיטַב וְיֵרַע
וּבוֹ שִׁקּוּי וְרָקָב לָעֲצָמִים
בְּהִתְקַצֵּף אֱנוֹשׁ יוֹמוֹ יְקַלֵּל
וְיִקֹּב אֶת־רְגָעָיו הַזְּעוּמִים
וְהוּא הַיּוֹם יְבָרְכוּהוּ אֲחֵרִים
אֲשֶׁר אִתּוֹ יְבַלּוּ בַנְּעִימִים
וְכָל־מַאֲכָל בְּפִי בָרִיא כְּנֹפֶת
וְהַנֹּפֶת בְּפִי חֹלֶה רְתָמִים
וְדֹאֵג יֶחְשְׁכוּ אוֹרִים בְּעֵינָיו
וְלֹא יִרְאֵם וְהֵם לוֹ נַעֲלָמִים
כְּעֵינֵי יוֹם שְׁכֹן עָנָן עֲלֵיהֶם
לְנֹד מֹשֶׁה וְהֵם יֹרְדוֹת וְרָמִים
מְקוֹר חָכְמָה אֲשֶׁר אֶמְצָא בְּפִיהוּ
מְקוֹם הַפָּז וּמַחְצַב הַכְּתָמִים
יְדִידוּת קָשְׁרָה נַפְשִׁי בְּנַפְשׁוֹ
בְּעוֹד רִכְבֵי נְדֹד אֵינָם רְתוּמִים
בְּעוֹד לֹא נִסְּתָה נַפְשִׁי פְּרִידָה
וְאִתָּנוּ בְּנֵי יָמִים שְׁלֵמִים
יְלָדוּנוּ בְּנוֹת יָמִים פְּרָדִים
וּבַת־אַהֲבָה יְלָדַתְנוּ תְאוֹמִים
אֱמֻנִים עַל־עֲרוּגַת הַבְּשָׂמִים

Isa. 66,11. Sucking the breasts of the daughter of the vineyards.
I remember thee upon the Mountains of Separation
Which were but yesterday, through thy presence, the Mountains of Spices,[1]
And mine eyelids are tarnished with tears,
Isa. 9,4. And the tears defiled with blood.

I remember thee, and am remembered, in the days
That we passed, and they were like dreams.

Time, the deceiver of all men, hath given me in exchange for thee
Jer. 9,7; Ps. 55,22. Such as have war in their heart and peace in their mouth.
I speak with them, even though I find within their mouth,
Num. 11,5. In lieu of thy manna, leeks and garlic.
My rage and my wrath is upon those foolish ones
Isa. 5,21. Who are wise in their own eyes,
Who call their falsenesses faiths,
And call my faith superstition;
Who sow and reap their ears of corn
And rejoice in them even though they be blasted.
The exterior of knowledge is as earthenware[2]

[1] Compare Cant. 2,17 הָרֵי בָתֶר and 8,14 הָרֵי בְשָׂמִים.

[2] Brody had read this obscure passage וְצִנְּנִי דְבַר חָכְמָה חֲדָשִׁים.
See, however, his subsequent illuminating note to the Hebrew text No. 41, line 55, which I have now followed.

וְיֹנְקֵי שֹׁד שְׁדֵי בַּת הַכְּרָמִים
זְכַרְתִּיךְ עֲלֵי הָרֵי בְתָרִים
תְּמוֹל הָיוּ בְךָ הָרֵי בְשָׂמִים
וְעַפְעַפַּי מְגוֹלָלִים בְּדִמְעָה
וְהַדִּמְעָה מְגוֹלָלָה בְדָמִים
זְכַרְתִּיךְ וְנִזְכַּרְתִּי לְיָמִים
עֲבַרְנוּמוֹ וְהָיוּ כַחֲלֹמִים
הֲמִירְךָ לִי זְמָן בֹּגֵד בְּכָל־אִישׁ
אֲשֶׁר לִבּוֹ קְרָב וּבְפִיו שְׁלוֹמִים
אֲדַבֶּר־בָּם וְאִם אֶמְצָא בְפִיהֶם
תְּמוּרַת מַנְךָ חָצִיר וְשׁוּמִים
חֲמָסִי וַחֲמָתִי עַל־פְּתָאִים
אֲשֶׁר הֵמָּה בְעֵינֵיהֶם חֲכָמִים
אֲשֶׁר קָרְאוּ לְשִׁקְרֵיהֶם אֱמוּנוֹת
וְקָרְאוּ שֵׁם אֱמוּנָתִי קְסָמִים
אֲשֶׁר זָרְעוּ וְקָצְרוּ שִׁבֳּלֵיהֶם
וְשָׂמְחוּ בָם וְאִם הֵמָּה צְנֻמִים
וְחִיצוֹנֵי דְּבַר חָכְמָה חֲרָשִׁים

To cover up the innermost pearls;
But torches are mine wherewith to search
his chambers,
And to bring forth from his hidden treasuries
the gems.[1]
And I cannot rest until the sheaves
Gen. 37, 7. Bow down in wisdom to my sheaf.
And when a fool seeketh the secret, I answer
him:
Prov. 11,22. What hath a ring of gold to do upon a swine's
snout?
And how, upon a sterile place, should I seek
For my clouds to drop their rains?
And my need from fortune is light and pass-
ing,
Like the need of the soul for the body,
Which, in so far as it holdeth her she giveth
it life,
But when it wearieth she abandoneth it like
an effigy.

1 The wisdom of his friend.

לְכַסּוֹת הַפְּנִינִים הַפְּנִימִים
וְלִי נֵרוֹת אֲחַפֶּשׂ־בָּם חֲדָרָיו
וְאוֹצִיא מִגְּנָזָיו הַלְּשָׁמִים
וְלֹא־אֶשְׁקֹט עֲדֵי תִשְׁתַּחֲוֶין,
בְּחָכְמָה לַאֲלֻמָּתִי אֲלֻמִּים
וְסָכָל כִּי יְבַקֶּשׁ־סוֹד עֲנִיתִיו
עֲלֵי אַף הַחֲזִיר מַה־לַּנְּזָמִים
וְאֵיךְ עַל־לֹא מְקוֹם זֶרַע אֲבַקֵּשׁ
עֲנָנַי לַעֲרֹף עָלָיו גְּשָׁמִים
וְצָרְכִּי לַזְּמָן נָקַל וְנִדְמֶה
כְּמוֹ־צָרְכְּךָ נְשָׁמָה לַגְּשָׁמִים
אֲשֶׁר מִדֵּי יְכִילוּהָ תְּחַיֵּם
וְאִם־נִלְאוּ עֲזָבָתַם צְלָמִים:

42

THE PASSING OF RABBI BARUCH[1]

Joel 1,14; 2,15. Why do the people call a solemn assembly?
Let them alone, for bitter
II Kings 4,27. Is the soul of all the people.

The Law is perished from Sinai,
And they thirst for the word of the Lord,
Ex. 17,1. But there is no water to give drink to the people.

Ex. 9,3. Lo, the hand of the Lord hath been
Against the great mountain that was
I Sam. 9,2. High over all the people.

The sun and the moon have gone down,
And heavy cloud is upon the mountain,
Ex. 19,16. And trembling seizeth all the people.

The destroying angel hath set his face,
Ezek. 10,2. Hath filled his arms with coals of fire,
Ex. 24,8. And hath sprinkled them on the people.

I moan and cry in my burning fire,
I say unto Fate in the bitterness of my soul:
Ex. 5,22. Why hast thou dealt ill with this people?

Job 16,7. Lo, all mine assembly thou madest desolate
The day thou didst raise to the skies
Ps. 89,20. One chosen of the people.

[1] According to Harkavy, Rabbi Baruch ben Isaac ben Baruch Albalia. See *Jewish Encyclopedia* I, p. 321.

42

הרב ברוך

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מַה־לָּעָם יִקְרְאוּ עֲצָרָה הַרְפֵּה־לָּהֶם כִּי־מָרָה
נֶפֶשׁ כָּל־הָעָם:

אָבְדָה תוֹרָה מִסִּינָי וַיִּצְמְאוּ לִדְבַר אֲדֹנָי
וְאֵין מַיִם לִשְׁתֹּת הָעָם:

הִנֵּה יַד־אֲדֹנָי הוֹיָה בְּהַר־הַגָּדוֹל אֲשֶׁר הָיָה
גָּבֹהַּ מִכָּל־הָעָם:

בָּאוּ שֶׁמֶשׁ וְהַסַּהַר וְעָנָן כָּבֵד עַל־הָהָר
וַיֶּחֱרַד כָּל־הָעָם:

מַלְאָךְ מַשְׁחִית שָׂם פָּנָיו וּמִלֵּא בְּרִשְׁפֵּי אֵשׁ חָפְנָיו
וַיִּזְרֹק עַל־הָעָם:

אֶדְאַג וְאֶשְׁאַג בְּדוֹם אִשִּׁי וְאֹמַר לַזְּמָן בְּמַר נַפְשִׁי
לָמָה הֲרֵעֹתָה לָעָם:

הֵן כָּל־עֲדָתִי הֲשִׁמּוֹתָ יוֹם לַשַּׁחַק הֲרִימוֹתָ
בָּחוּר מֵעָם:

Cease, for thou workest sore destruction
When thou takest a sword to slay
Jud. 20.2. The chiefs of all the people.

The cloud hath departed from them,
And the manna hath not come down for them,
Num. 21.4. And crushed is the soul of the people.

Inheriting and bequeathing the law of the
Judges
From the seed of the Princes
Jud. 5.9. Who gave themselves willingly among the
people,

His words shone like the light,
And his ways were exceeding high
Isa. 8.11. So that he could not walk in the way of
the people.

II Kings 12.13. Standing to repair the breach,
Prov. 20.8. And sitting on a throne of righteousness
Ex. 18.13. To judge the people—

Life was the fruit of his law;
Therefore to bear his departure
Ex. 19.23. Is too hard for the people.

While yet the Chief, Baruch,
Was prepared to battle for me,
Ps. 3.7. I feared not from tens of thousands of
people.

Isa. 57.15. Meek, lowly of spirit and humble,
The wisdom of his gentle tongue
Ps. 18.44. Would deliver me from the strivings of
the people.

הֲרֵף כִּי מְאֹד הִשְׁחַתָּ   בְּקַחְתְּךָ חֶרֶב וְהַמַּטָּה
פְּנוֹת כָּל־הָעָם:

עָנָן מֵעֲלֵיהֶם נִפְרַד   וְהַמָּן עֲלֵיהֶם לֹא־יָרַד
וַתִּקְצַר נֶפֶשׁ הָעָם:

נִחֵל וּמַנְחִיל דָּת פְּלִילִים   מִזֶּרַע הָאֲצִילִים
הַמִּתְנַדְּבִים בָּעָם:

מִלָּיו כָּאוֹר נָגְהוּ   וּדְרָכָיו מְאֹד גָּבְהוּ
מִלֶּכֶת בְּדֶרֶךְ הָעָם:

עָמַד לְחַזֵּק הַבֶּדֶק   וְיָשַׁב עַל־כִּסֵּא צֶדֶק
לִשְׁפֹּט אֶת־הָעָם:

חַיִּים הָיָה פְּרִי דָתוֹ   וְעַל־כֵּן לָשֵׂאת פְּרִידָתוֹ
לֹא־יוּכַל הָעָם:

בְּעוֹד הָיָה הָרַב בָּרוּךְ   לְהִלָּחֵם בַּעֲדִי עָרוּךְ
לֹא־אִירָא מֵרִבְבוֹת עָם:

עָנָו שְׁפַל־רוּחַ וְדַכָּא   חָכְמַת לְשׁוֹנוֹ הָרַכָּה
תְּפַלְּטֵנִי מֵרִיבֵי עָם:

In the day of battle he would strive for me,
And on the day of prayer he would bring nigh
Levit. 9,15. The offering of the people.

The balm and the charm have perished,
Jer. 8,17. And many are the poisonous serpents
Num. 21,6. Which bite the people.

His land was like a garden of God,
And now that his lofty branches have fallen,
Isa. 40,7. Surely but grass is the people.

A fount of wisdom ever growing stronger;
Job 33,14. And trusty—for once he had spoken
Ex. 4,31. He was believed of the people.

How sweet were the beauteous words
Jer. 36,13. When Baruch read in the Book
In the ears of the people!

Ps. 80,2. Guiding with faithfulness, and shepherding,
Seeking those cast out and astray,
Ex. 8,25. So as not to send away the people;

A fountain of justice, and its lord,
Interpreter of truth, and its tongue,
Neh. 8, 7. Making it clear to the people;

A good interpreter, telling of uprightness,
He, by his righteousness, made atonement
Levit. 16,24. For himself and for his people.

In peace he shall place in his stead
And appoint after him his two sons,
Deut. 20,9. Captains of hosts at the head of the people:

יוֹם קְרָב הוּא בַּעֲדִי יָרִיב   וּבְיוֹם תְּפִלָּה הוּא יַקְרִיב
אֵת קָרְבַּן הָעָם:

אָבַד הַצֳּרִי וְהַלָּחַשׁ   וְרַבּוּ צִפְעֹנֵי נָחָשׁ
וַיְנַשְּׁכוּ אֶת־הָעָם:

הָיְתָה אַרְצוֹ כְּגַן אֱלֹהִים   וּבִנְפֹל סְעִפָּיו הַגְּבֹהִים
אָכֵן חָצִיר הָעָם:

מַעְיַן חָכְמָה מִתְגַּבֵּר   וְנֶאֱמָן כִּי בְאַחַת יְדַבֵּר
וַיַּאֲמֵן הָעָם:

מַה־נָּעֲמוּ אִמְרֵי־שָׁפֶר   בִּקְרֹא בָרוּךְ בַּסֵּפֶר
בְּאָזְנֵי הָעָם:

נֹהֵג בֶּאֱמוּנָה וְרֹעֶה   מְבַקֵּשׁ נִדָּח וְתֹעֶה
לְבִלְתִּי שַׁלַּח אֶת־הָעָם:

מַעְיַן הַדִּין וַאֲדוֹנוֹ   יַמְלִיץ יֹשֶׁר וּלְשׁוֹנוֹ
מְבִינִים אֶת־הָעָם:

מֵלִיץ טוֹב יָשְׁרוֹ יְסַפֵּר   וּבְצִדְקָתוֹ יְכַפֵּר
בַּעֲדוֹ וּבְעַד הָעָם:

בְּשָׁלוֹם יְקַדֵּם אֶת־פָּנָיו   וְיִפְקֹד אַחֲרָיו שְׁנֵי בָנָיו
שָׂרֵי צְבָאוֹת בְּרֹאשׁ הָעָם:

A precious son whom God shall instruct,
And a child of delight, his second one—
Gen. 48,19. He also shall become a people.

Ezek. 37,16. And all the house of Israel shall be their companions;
In their days shall the mountains bear
Ps. 72,3. Peace for the people.

בֵּן יַקִּיר אֵל יְבוֹנְנֵהוּ   וּבֵן שַׁעֲשׁוּעִים מְשַׁנֵּהוּ
גַּם הוּא יִהְיֶה־לָּעָם:

וְכָל־בֵּית יִשְׂרָאֵל חֲבֵרִים   בִּימֵיהֶם יִשְׂאוּ הָרִים
שָׁלוֹם לָעָם:

IV. DEVOTIONAL POEMS

43

BEFORE THEE IS MY WHOLE DESIRE

O Lord, before Thee is my whole desire—
Yea, though I cannot bring it to my lips.

Thy favour I would ask a moment and then
die—
Ah, would that mine entreaty might be granted!

That I might render up the remnant of my
spirit to Thine hand,
Then should I sleep, and sweet my sleep
would be.

When far from Thee, I die while yet in life;
But if I cling to Thee I live, though I should
die.

Only I know not how to come before Thee,
Nor what should be my service nor my law.

Show me, O Lord, Thy ways!
And turn me back from bondage of my folly;

And teach me, while there yet is power in me
To bear affliction; scorn not mine abasement

Ere yet the day I grow a burden on myself,
The day my limbs weigh heavy each on each;

43

אדני נגדך כל תאותי

בקשה

— — — ⏑ | — — — ⏑ | — — — ⏑

אֲדֹנָי נֶגְדְּךָ כָל־תַּאֲוָתִי
וְאִם־לֹא אַעֲלֶנָּה עַל־שְׂפָתִי
רְצוֹנְךָ אֶשְׁאֲלָה רֶגַע וְאֶגְוַע
וּמִי־יִתֵּן וְתָבוֹא שֶׁאֱלָתִי
וְאַפְקִיד אֶת־שְׁאָר רוּחִי בְּיָדְךָ
וְיָשַׁנְתִּי וְעָרְבָה־לִּי שְׁנָתִי
בְּרָחְקִי מִמְּךָ מוֹתִי בְחַיַּי
וְאִם־אֶדְבַּק בְּךָ חַיַּי בְּמוֹתִי
אֲבָל לֹא־אֵדְעָה בַּמָּה אֲקַדֵּם
וּמַה־תִּהְיֶה עֲבֹדָתִי וְדָתִי
דְּרָכֶיךָ אֲדֹנָי לַמְּדֵנִי
וְשׁוּב מִמַּאֲסַר סִכְלוּת שְׁבוּתִי
וְהוֹרֵנִי בְּעוֹד יֶשׁ־בִּי יְכֹלֶת
לְהִתְעַנּוֹת וְאַל־תִּבְזֶה עֱנוּתִי
בְּטֶרֶם יוֹם אֱהִי עָלַי לְמַשָּׂא
וְיוֹם יִכְבַּד קְצָתִי עַל־קְצָתִי

When I am bowed despite me, and the moth
Eateth my bones aweary of sustaining me;

And I fare forth whither my fathers fared,
And where they rested find my camping place.

Stranger and sojourner am I on face of earth,
While in her womb is mine appointed home.

My youth, until to-day, hath done its pleasure:
But when shall I do good for mine own soul?

Eccl. 3,11. The world which Thou hast set within my heart
Hath held me back from seeking out mine end;

And how then shall I serve my Maker, while
A captive to my lust, a slave to my desire?

And how shall I aspire to lofty place?—
Tomorrow morn the worm will be my sister;

And how upon a day of gladness shall my heart be glad?—
I know not if it shall be well with my to-morrow;

For lo, the days and nights are pledged together
All to consume my flesh till I am gone,

To scatter to the wind the half of me,
And half of me restore unto the dust.

וְאִכָּנַע בְּעַל־כָּרְחִי וְיֹאכַל
עֲצָמַי עָשׁ וְנִלְאוּ מִשְׂאֵתִי
וְאֶסַּע אֶל־מְקוֹם נָסְעוּ אֲבוֹתָי
וּבִמְקוֹם תַּחֲנֹתָם תַּחֲנֹתִי
כְּגֵר תּוֹשָׁב אֲנִי עַל־גַּב אֲדָמָה
וְאוּלָם כִּי בְּבִטְנָהּ נַחֲלָתִי
נְעוּרַי עַד־הֲלוֹם עָשׂוּ לְנַפְשָׁם
וּמָתַי גַּם־אֲנִי אֶעְשֶׂה לְבֵיתִי
וְהָעוֹלָם אֲשֶׁר נָתַן בְּלִבִּי
מְנָעַנִי לְבַקֵּשׁ אַחֲרִיתִי
וְאֵיכָה אֶעֱבֹד יֹצְרִי בְּעוֹדִי
אֲסִיר יִצְרִי וְעֶבֶד תַּאֲוָתִי
וְאֵיכָה מַעֲלָה רָמָה אֲבַקֵּשׁ
וּמָחָר תִּהְיֶה רִמָּה אֲחוֹתִי
וְאֵיךְ יִיטַב בְּיוֹם טוֹבָה לְבָבִי
וְלֹא אֵדַע הֲיִיטַב מָחֳרָתִי
וְהַיָּמִים וְהַלֵּילוֹת עֲרֵבִים
לְכַלּוֹת אֶת־שְׁאֵרִי עַד־כְּלוֹתִי
וְלָרוּחַ יְזָרוּן מַחֲצִיתִי
וְלֶעָפָר יְשִׁיבוּן מַחֲצִיתִי

What can I say? Temptation doth pursue me
As doth an enemy, from youth to age;

And what hath fate for me if not Thy favour?
If Thou art not my lot, what is my lot?

I am despoiled and naked of good works,
Thy righteousness alone my covering—

But why make longer speech, why question
 more?
O Lord, before Thee is my whole desire.

וּמָה אֹמַר וְיִצְרִי יִרְדְּפֵנִי
כְּאוֹיֵב מִנְּעוּרַי עַד־בְּלוֹתִי
וּמַה־לִּי בַּזְּמָן אִם לֹא־רְצוֹנְךָ
וְאִם אֵינְךָ מְנָתִי מַה־מְּנָתִי
אֲנִי מִמַּעֲשִׂים שׁוֹלָל וְעָרוֹם
וְצִדְקָתְךָ לְבַדָּהּ הִיא כְסוּתִי
וְעוֹד מָה אַאֲרִיךְ לָשׁוֹן וְאֶשְׁאַל
אֲדֹנָי נֶגְדְּךָ כָל־תַּאֲוָתִי:

44

A SERVANT OF GOD

Ah, would that I might be a servant of God, my Maker!
Though every friend were far from me, yet He would draw me near.

My Maker, my Shepherd,
Thou possessest my soul and my body;
Thou discernest mine aim,
Thou seest my thoughts,
My path and my couch;
Ps. 139,2,3. And Thou siftest all my ways.

If Thou help me, who shall make me stumble?
If Thou restrain me, who else can set me free?

Mine inmost parts do yearn
To be in communion with Thee,
While yet my cares
Set them afar from Thee,
And my paths incline
From the path of Thy steps.

Lord, teach me! let me tread along Thy truth,
And gently lead me on in judgment and condemn me not.

44

עבד אלוה

– – – | – – ◡ – – | – – ◡ – –

מִי־יִתְּנֵנִי עֶבֶד אֱלוֹהַּ עֹשֵׂנִי
וִירַחֲקֵנִי כָל־דּוֹד וְהוּא יְקָרִיבֵנִי:

יִצְרִי וְרֹעִי נַפְשִׁי וְגֵוִי קָנִיתָ
בַּנְתָּ לְרֵעִי וּמַחְשְׁבוֹתַי רָאִיתָ
אָרְחִי וְרִבְעִי וְכָל־דְּרָכַי זֵרִיתָ

אִם תַּעְזְרֵנִי מִי זֶה אֲשֶׁר יַכְשִׁילֵנִי
אוֹ תַעְצְרֵנִי מִי בִלְתְּךָ יַתִּירֵנִי:

הָמוּ קְרָבַי לִהְיוֹת קְרֵבִים אֵלֶיךָ
אוּלָם עֲצָבַי יְרַחֲקוּם מַעְלָלֶיךָ
יַטּוּ נְתִיבַי מֵעַל נְתִיב מַעְגָּלֶיךָ

יָהּ לַמְּדֵנִי בַּאֲמִתְּךָ הַדְרִיכֵנִי
וּלְאַט נַחֵנִי בַּדִּין, וְאַל־תַּרְשִׁיעֵנִי:

If I am even in youth
Too weak to do Thy will,
How then in old age
Can I yet hope and watch?
O God, heal, I beseech Thee!
With Thee, O God, is the healing.

The day old age shall root me up, and my
strength forget me,
Do Thou not leave me, my God; do not
forsake me.

Crushed and weak,
I sit and tremble every moment;
Naked and despoiled,
Jer. 51,18. I go on my vain wanderings;
And I am polluted
Through my manifold sins and trans-
gressions.

Between Thee and me—iniquity which di-
videth us,
Holding me back from seeing Thy light with
mine eyes.

Incline Thou mine heart
To do the service of Thy kingdom,
And my thought
Make pure for knowledge of Thy God-
ship;
And in my time of pain
O stay Thou not Thine healing.

וַאֲנִי בְעֶדְנָה   לַעֲשׂוֹת רְצוֹנְךָ מִתְרַפֶּה
אַף כִּי־בְזִקְנָה   מַה־זֶּה אֲיַחֵל וַאֲצַפֶּה
אֵל נָא רְפָא נָא   כִּי עִמְּךָ אֵל הַמַּרְפֵּא

יוֹם תִּתְּשֵׁנִי   זִקְנָה וְכֹחִי יְנֻשֵּׁנִי
אַל־תִּטְּשֵׁנִי   צוּרִי וְאַל־תַּעַזְבֵנִי:

דַּכָּא וְאֻמְלָל   אֵשֵׁב וְחָרֵד לִרְגָעַי
עָרוֹם וְשׁוֹלָל   אֵלֵךְ בְּהַבְלֵי תַעְתּוּעַי
וַאֲנִי מְחֻלָּל   מֵרֹב חֲטָאַי וּפְשָׁעַי

בֵּינְךָ וּבֵינִי   עָוֹן אֲשֶׁר יַבְדִּילֵנִי
וַיַּחְשְׂכֵנִי   לִרְאוֹת בְּאוֹרְךָ עֵינִי:

הַטֵּה לְבָבִי   לַעֲבֹד עֲבֹדַת מַלְכוּתְךָ
וּמַחֲשָׁבִי   טַהֵר לְדֵעָה אֱלָהוּתְךָ
וּבְעֵת כְּאֵבִי   אַל־נָא תְאַחֵר רִפְאוּתְךָ

Answer, O my God, keep not silence, afflicting me,
Redeem me now, I pray, and say unto Thy servant: I am here.

אֱלִי עֲנֵנִי אַל־תֶּחֱשֶׁה וּתְעַנֵּנִי
שְׁנִית קְנֵנִי וֶאֱמֹר לְעַבְדְּךָ הִנְּנִי:

45

ASLEEP IN THE BOSOM OF YOUTH

Asleep in the bosom of youth, how long wilt thou rest?
Know that boyhood is shaken off like tow.
Are the days of dawn for ever? Rise, go forth—
Prov. 13.24. See, the angels of old age do chasten thee betimes.
Then shake thyself from temporal things, as birds
Cant. 5.2. That shake themselves from the drops of the night.
Dart like a swallow to find release from thy trespass,
Prov. 27.1. And from the happenings of the day which rage like the ocean.
Pursue after thy King in the intimate company
Jer. 31.11. Of souls that flow unto the goodness of the Lord.

45

ישנה בחיק ילדות

רשות

‖ — ◡ — — | — ◡ — — | — ◡ — — ◡

יְשֵׁנָה בְּחֵיק יַלְדוּת לְמָתַי תִּשְׁכְּבִי
דְּעִי כִּי־נְעוּרִים כַּנְּעֹרֶת נִנְעֲרוּ
הֲלָעַד יְמֵי הַשַּׁחֲרוּת קוּמִי צְאִי
רְאִי מַלְאֲכֵי שֵׂיבָה בְּמוּסָר שִׁחֲרוּ
וְהִתְנַעֲרִי מִן־הַזְּמָן כַּצִּפֳּרִים
אֲשֶׁר מֵרְסִיסֵי לַיְלָה יִתְנַעֲרוּ
דְּאִי כַדְּרוֹר לִמְצוֹא דְרוֹר מִמַּעֲלֵךְ
וּמִתּוֹלְדוֹת יָמִים כְּיַמִּים יִסְעֲרוּ
הֲיִי אַחֲרֵי מַלְכֵּךְ מְרַדֶּפֶת בְּסוֹד
נְשָׁמוֹת אֲשֶׁר אֶל־טוּב אֲדֹנָי נָהֲרוּ:

46

WHO IS LIKE THEE

Job 12,22. Who is like Thee, revealing the deeps,
Ex. 15,11. *Fearful in praises, doing wonders?*

The Creator who discovereth all from nothing,
Is revealed to the heart, but not to the eye;
Therefore ask not how nor where—
Jer. 23,24. *For He filleth heaven and earth.*

Remove lust from the midst of thee;
Job 31,33. Thou wilt find thy God within thy bosom,
Walking gently in thine heart—
I Sam. 2,6. *He that bringeth low and that lifteth up.*

And see the way of the soul's secret;
Search it out and refresh thee.
He will make thee wise, and thou wilt find freedom,
For thou art a captive and the world is a prison.

46

מי כמוך

מִי כָמוֹךָ עֲמֻקּוֹת גֹּלֶה
נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא:

יוֹצֵר הַמְצִיא כֹל מֵאַיִן
נִגְלָה לְלֵבָב לֹא לָעָיִן
כֵּן אַל־תִּשְׁאַל אֵיךְ וְאַיִן
כִּי שָׁמַיִם וָאָרֶץ מָלֵא:

הָסֵר תַּאֲוָה מִקִּרְבֶּךָ
תִּמְצָא צוּרְךָ תּוֹךְ חֻבֶּךָ
מִתְהַלֵּךְ לְאַט בִּלְבָבֶךָ
הוּא הַמּוֹרִיד וְהוּא הַמַּעֲלֶה:

וּרְאֵה דֶרֶךְ סוֹד הַנֶּפֶשׁ
וַחֲקֹר אֹתָהּ וּבָהּ תִּנָּפֵשׁ
הוּא יַשְׂכִּילְךָ וְתִמְצָא חֹפֶשׁ
כִּי אַתְּ אָסִיר וְעוֹלָם כֶּלֶא:

Make knowledge the envoy between thyself
and Him;
Aboth 2,4. Annul thy will and do His will;
And know that wheresoever thou hidest thee,
there is His eye,
Jer. 32,17. *And nothing is too hard for Him.*

Prov. 8,24,26. He was the Living while there was yet no
dust of the world;
And He is the Maker and He the Bearer;
Isa. 28,4. And man is counted as a fading flower—
Isa. 34,4. *Soon to fade, as fadeth a leaf.*

דַּעַת שִׂים צִיר בֵּינְךָ וּבֵינוֹ
וּבַטֵּל רְצוֹנְךָ וַעֲשֵׂה רְצוֹנוֹ
וְדַע כִּי בַּאֲשֶׁר תַּסְתִּיר עֵינוֹ
וְדָבָר מֶנּוּ לֹא־יִפָּלֵא:

הוּא הַחַי בְּאֵין עַפְרוֹת תֵּבֵל
וְהוּא הָעֹשֶׂה וְהוּא הַסֹּבֵל
וְאָדָם נֶחְשָׁב כְּצִיצַת נֹבֵל
מַהֵר יִבּוֹל כְּנֹבֵל עָלֶה:

47

HAST THOU FORGOTTEN?

(For rhymed version see page 162)

Cant. 1.13. My love, hast Thou forgotten Thy resting
between my breasts?
And wherefore hast Thou sold me for ever to
them that enslave me?

Have I not followed Thee of old through a
land not sown?
Lo, Seir and Mount Paran and Sinai and Sin
are my witnesses.

And my love was Thine, and Thy favour upon
me,
And how now hast Thou apportioned my glory
away from me?

Thrust unto Seir, cast out unto Kedar,
Tested in the furnace of Greece, afflicted under
the yoke of Media—

Is there, beside Thee, a redeemer or, beside
me, a captive of hope?—
O give Thy strength to me, for I give Thee
my love.

47

השכחת

רשות לנשמת

‖ — — — — ⌣ | — — — ⌣ | — — — — ⌣ | — — ⌣

יְדִידִי הֲשָׁכַחְתָּ חֲנֹתְךָ בְּבֵין שָׁדָי
וְלָמָּה מְכַרְתַּנִי צְמִיתֻת לְמַעְבִידָי

הֲלֹא אָז בְּאֶרֶץ לֹא זְרוּעָה רְדַפְתִּיךָ
וְשֵׂעִיר וְהַר־פָּארָן וְסִינַי וְסִין עֵדָי

וְהָיוּ לְךָ דוֹדַי וְהָיָה רְצוֹנְךָ בִּי
וְאֵיךְ תַּחֲלֹק עַתָּה כְּבוֹדִי לְבִלְעָדָי

דְּחוּיָה אֱלֵי שֵׂעִיר הֲדוּפָה עֲדֵי קֵדָר
בְּחוּנָה בְּכוּר יָוָן מְעֻנָּה בְּעֹל מָדָי

הֲיֵשׁ בִּלְתְּךָ גֹּאֵל וּבִלְתִּי אֲסִיר תִּקְוָה
תְּנָה־עֻזְּךָ לִי כִּי לְךָ אֶתְּנָה דוֹדָי:

48

THEY THAT KNOW MY SORROW

Job 41,11. They that know my sorrow add a spark to
the fire of my heart
Cant. 5,9. When they ask me: How is thy belovèd more
precious than another love?

Praises and dark sayings fail to tell of Him;
Dan. 9,23. He is all desirable; His majesty cannot be
sought out;
Ezek. 26,16. Therefore do I clothe myself with terrors at
His flight.

Ah, pity me, and speak unto the heart so
moved,
Or comfort me; for how endure love and separation?

Ex. 23,21. And His name is within me—like fire in my
reins,
Jer. 20,9. Bound within my heart, shut up in my bones:
And they rebuke me—they that despise my
statutes—

And they reproach me when I seek to serve
Him,
And they revile me when I give glory to His
Name.

They think to set me far, O God, from Thy
service:

48

יודעי יגוני

זולת

‖ — — — — | — ᴗ — — | — — ᴗ — —

יוֹדְעֵי יְגוֹנִי יָסְפוּ בְּאֵשׁ לִבִּי כִּידוֹד
כִּי שְׁאֵלוּנִי מַה־נֶּחֱמָד דּוֹדֵךְ מִדּוֹד:

הֹדוֹת וְחִידוֹת נִלְאוּ לְהַגִּידוֹ
כֻּלּוֹ חֲמוּדוֹת לֹא נֶחְקַר הוֹדוֹ
עַל־כֵּן חֲרָדוֹת אֶלְבַּשׁ עֲלֵי נוּדוֹ

נָא נַחֲמוּנִי וְדַבְּרוּ עַל־לֵב יְדוֹד
אוֹ רַחֲמוּנִי אֵיךְ אוּכְלָה אַהֲבָה וּנְדוֹד:

וּשְׁמוֹ בְקִרְבִּי כָּאֵשׁ בְּכִלְיוֹתָי
קָשׁוּר בְּלִבִּי עֶצֶר בְּעַצְמוֹתָי
וַיִּגְעֲרוּ בִי בּוֹזִים לְחֻקּוֹתָי

וַיְחָרְפוּנִי יוֹם אֶדְרְשָׁה אתוֹ לַעֲבוֹד
וַיְגַדְּפוּנִי כִּי אֶתְּנָה לִשְׁמוֹ כָּבוֹד:

דִּמּוּ לְרַחְקִי אֵל מֵעֲבֹדָתְךָ

But my suffering and oppression are better
than Thine estrangement;
My portion and my pleasure, the sweet fruit
of Thy law.

Let my right hand forget—if I stand not
before Thee;
Ps. 137,5–6. Let my tongue cleave—if I desire aught but
Thy law.

Lo, in mine ears the sound of Thy praise—
The Red Sea and Sinai are witnesses to Thy
greatness:
How shall my thoughts dwell on any but Thee?

My heart and mine eyes will not suffer my
feet to slip,
For this, the Lord, is One; there is none beside Him.

לַחְצִי וְדַחְקִי טוֹב מִפְּרִי־יָדְתְךָ
חָלְקִי וְחִשְׁקִי נֹעַם פְּרִי דָתְךָ
תִּשְׁכַּח יְמִינִי אִם־לֹא לְפָנֶיךָ אֶעְמוֹד
תִּדְבַּק לְשׁוֹנִי אִם בִּלְעֲדֵי דָתְךָ אֶחְמוֹד:

הִנֵּה בְאָזְנַי שֵׁמַע תְּהִלָּתְךָ
יַם־סוּף וְסִינַי עֵדֵי גְדֻלָּתְךָ
אֵיךְ רַעְיוֹנַי יֶהְגּוּ בְזוּלָתְךָ

לִבִּי וְעֵינַי לֹא־יִתְּנוּ רַגְלַי לִמְעוֹד
כִּי־זֶה אֲדֹנָי אֶחָד וְזוּלָתוֹ אֵין עוֹד:

49

REDEMPTION

Ex. 19,4. The dove Thou hast borne on eagles' wings,
That hath nested in Thy bosom in the inner-
most chambers—
Why hast Thou left her flying about the forest
Isa. 19,8. While on every side are spreaders of nets?
Strangers entice her with other gods,
Jer. 13,17. But she in secret weepeth for the lord of her
youth.
And Dishan and Dishon[1] speak smoothly
to her,
Hos. 2,9. But she lifteth her eyes to her first husband:—
Ps. 16,10. Why hast Thou abandoned my soul to the
grave—
Ruth 4,4. While I know there is none beside Thee
to redeem?

Cant. 5,2;6,9. Shall she that was undefiled go ever with
Isa.47,2. uncovered locks,
A contempt and appalment to Mizzah and
Shammah?[2]
Lo, the bondwoman's son[3] hath spread terror
for me,
Ps. 78,9. For with hand upraised he shot with the bow.

[1] Horites, inhabitants of Edom. (Gen.36,21).

[2] Edomites, grandsons of Esau. (Gen.36,13).

[3] Ishmael. (Gen.21,10). Note the play with the names of the nations mentioned.

49

אין זולתך לגאול

נאולה

יוֹנָה נְשָׂאתָהּ עַל־כַּנְפֵי נְשָׁרִים
וְקִנְּנָה בְחֵיקְךָ בְּחַדְרֵי חֲדָרִים
לָמָּה נִטַּשְׁתָּהּ נוֹדְדָה בַיְּעָרִים
וּמִכֹּל עֲבָרִים פֹּרְשֵׂי מַכְמֹרִים
יְסִיתוּהָ זָרִים בֵּאלֹהִים אֲחֵרִים
וְהִיא בְמִסְתָּרִים תִּבְכֶּה לְבַעַל נְעוּרִים

וּבָךְ־דִּישָׁן וְדִישׁוֹן יַחֲלִיק לָהּ לָשׁוֹן
וְתִשָּׂא אִישׁוֹן לְאִישָׁהּ הָרִאשׁוֹן
לָמָּה תַעֲזֹב נַפְשִׁי לִשְׁאוֹל
וָאֵדְעָה כִּי אֵין זוּלָתְךָ לִגְאוֹל:

הֲלָנֶצַח תַּמָּה תְּהִי גֹלִיַּת צַמָּה
בִּזָּה וְשַׁמָּה לִמְזָה וְשַׁמָּה
וּבָךְ־הָאָמָה הָעֲטֵנִי אֵימָה
כִּי בְיָד רָמָה קֶשֶׁת רָמָה

And my tent became a high place for Oholibamah,[1]
And Oholibah[2]—how shall she still hope, and how long?
Since there is no miracle and no sign, no vision, no sight—
Dan. 12.6. And should I ask to behold when shall be the end of these wonders,
II Kings 2.10. The prophecies answer: Thou hast asked a hard thing.

The daughters lapped in luxury are exiled from their homes,
Isa. 32.18. From green couches and quiet resting places,
Isa. 27.11. And scattered amid peoples of no understanding,
Isa. 28.11. Of strange lips and other tongues;
Yet have they kept the faith, nurtured among these,
Ex. 10.3. And to pictured idols have refused to humble themselves.
Ps. 10.1. Then why standeth He afar off that dwelleth in the skies,
While my ruler oppresseth and my belovèd is afar?[3]
Neh. 13.6. I Sam. 20.6.28 And as for the end of days—verily one asketh!

[1] Wife of Esau. (Gen.36, 2,5,18).

[2] Jerusalem. (Ezek.23,4). Note the deft play on words in lines 15 and 16.

[3] Note the play by transposition of letters.

וְאָהֳלִי בָמָה   לְאָהֳלִיבָמָה
וְאָהֳלִיבָה מַה   תְּיַחֵל עוֹד וְכַמָּה

וְאֵין־מוֹפֵת וְאֵין־אוֹת   וְאֵין־חָזוֹן וּמַרְאוֹת
וְאִם־אֶשְׁאַל לִרְאוֹת   מָתַי קֵץ הַפְּלָאוֹת
יַעֲנוּ נְבוּאוֹת   הִקְשִׁיתָ לִשְׁאוֹל:

וּבָנוֹת עֲדִינוֹת   הָגְלוּ מִמְּדִינוֹת
מִמִּטּוֹת רַעֲנַנּוֹת   וּמְנוּחֹת שַׁאֲנַנּוֹת
וְנִפְזְרוּ בֵּינוֹת   עַם לֹא־בִינוֹת
בְּלַעֲגֵי שָׂפָה   וּבִלְשֹׁנוֹת שֹׁנוֹת
אַךְ שָׁמְרוּ אֱמוּנוֹת   בָּם הָיוּ אֱמוּנוֹת
וְלֶאֱלִילֵי תְמוּנוֹת   מֵאֲנוּ לַעֲנוֹת

וְלָמָּה בַמֶּרְחָק   עָמַד דָּר שַׁחַק
וְרוֹדִי דָחַק   וְדוֹדִי רָחַק
וּלְקֵץ יָמִים   נִשְׁאַל נִשְׁאוֹל:

The banner of brotherhood is removed from
me
Isa. 52,2. And the foot of pride is yoke and band upon
me;[1]
Jer. 30,14. And I am chastened with cruel castigation,
Exiled and prisoned, vexed and thrust away;
Nah. 3,17. Without marshal or chief, without king or
Hos. 3,4. prince,
While the foe turneth towards me, and my
Rock turneth away.
Deut. 2,5. He hath ruined in His wrath the Place of
His foot-steps,
And burnt in His indignation His doorposts
and His threshold,
Deut. 32,22. And a fire is kindled in His anger that
burneth unto Sheol.

Ps. 77,8. Will the Lord reject for ever?
Dan. 8,19. Is there no end to the times appointed of my
dreams?
Num. 10,35. Rise up, O Lord, and let mine adversaries be
scattered,
And return to mine habitations, to the inner-
most shrine;
Reveal to mine eyes Thy glory as from Sinai,
Ps.79,12; 94,2. And requite upon them that reproached me[2]
a recompense for my sorrow.

[1] The idea is of the foot being placed on the neck of the fallen foe.

[2] Ps.79,4;44,14. Jehudah Halevi most probably had the sense of these verses in mind when using the word "neighbours".

דֶּגֶל אַחֲוָה   מֵעָלַי הוּסָר
וְרֶגֶל גַּאֲוָה   עָלַי עֹל וּמוֹסָר
וַאֲנִי מְיֻסָּר   בְּאַכְזְרִיּוּת מוּסָר
גֹּלֶה וְנֶאֱסָר   וְזֹעֵף וְסָר
בְּאֵין מִנְזָר וְטִפְסָר   וְאֵין מֶלֶךְ וְאֵין שָׂר
וְצָר אֵלַי סָר   וְצוּר מֶנִּי סָר

וְהֶחֱרִיב בְּקִצְפּוֹ   מְקוֹם מִדְרַךְ כַּפּוֹ
וְהִצִּית בְּזַעְפּוֹ   מְזוּזָתוֹ וְסִפּוֹ
וְאֵשׁ קָדְחָה בְאַפּוֹ   וַתִּיקַד עַד־שְׁאוֹל:

הַלְעוֹלָמִים   יִזְנַח אֲדֹנָי
וְהַאֵין קִצָּה   לְמוֹעֲדֵי חֶזְיוֹנָי
קוּמָה אֲדֹנָי   וְיָפֻצוּ שֹׂטְנָי
וְשׁוּב אֶל־מְעוֹנֵי   אֶל־הֵיכַל לִפְנָי
וְגַלֵּה לְעֵינַי   כְּבוֹדְךָ כְּמִסִּינָי
וְהָשֵׁב לִשְׁכֵנַי   גְּמוּל עַל־יְגוֹנָי

With dew of salvation descend upon him
that feareth and trembleth
And bring low from his throne the bold son
of the bondwoman,
Gen.42.38;44.31. Speedily—lest I go down in sorrow to the
grave.

וּבְטַל־יֶשַׁע רַד   עַל־יָרֵא וְחָרֵד
וּמִכִּסְאוֹ הוֹרַד   בֶּן־הָאָמָה מֹרֵד
מְהֵרָה פֶּן־אֵרֵד   בְּיָגוֹן אֶל־שְׁאוֹל:

50

A LAMENT

Lam. 2,15. How is she that was wholly beautiful dis-
guised to the eyes of all flesh—
Jer. 15,9. Her sun gone down while yet it is day, the
desire of her eyes removed!
Her Lord hath rebuked her and set her in
bonds,
Hos. 3,4. *Without king and without prince.*

Hotly have foes pursued her, have wakened
against her with hatred,
Jer. 38,22. Have sunk her feet in the mire: she hath
Isa. 50,11. lain down in sorrow.
Ezek. 26,17. And the lauded city is left waste like the wilder-
ness,
Hos. 3,4. *Without sacrifice and without pillar.*

Isa. 25,5. Branches of the terrible ones are gathered to
Ps. 40,15. sweep her away;
Ezek. 8,17. Her seasons change, her sorrows are changeless.
Lions have torn her, her griefs are laid bare,
Hos. 3,4. *Without Ephod and Teraphim.*

Thou, only One, give rest to her, that a
remnant may be left in her,
II Kings 19,3. For children are come to the birth, but there
Isa. 37,3. is no strength to bring forth.
Be a shield about them in thy mercy, Almighty
Ruler!

50

איכה כלילת יופי

קרובה

אֵיכָה כְלִילַת יֹפִי מִתְנַכְּרָה לְעֵין כָּל־בָּשָׂר
בָּא שִׁמְשָׁהּ בְּעֹד יוֹמָם וּמַחְמַד עֵינֶיהָ הוּסָר
גָּעַר בָּהּ בַּעְלָהּ וַיִּתְּנָהּ בְּמַאֲסָר
אֵין מֶלֶךְ וְאֵין שָׂר:
דִּלְקוּהָ אוֹיְבִים וַיְעוֹרְרוּ עָלֶיהָ אֵיבָה
הָטְבְּעוּ בַבֹּץ רַגְלֶיהָ וַתִּשְׁכַּב לְמַעֲצֵבָה
וְהָעִיר הַהֲלָלָה נוֹתְרָה כַּמִּדְבָּר חֲרֵבָה
אֵין זֶבַח וְאֵין מַצֵּבָה:
זְמִירֵי עָרִיצִים לִסְפוֹתָהּ נֶאֱסָפִים
חָלְפוּ זְמַנֶּיהָ וִיגוֹנֶיהָ לֹא נֶחֱלָפִים
טְרָפוּהָ לְבָאִים וּמַכְאוֹבֶיהָ נֶחֱשָׂפִים
אֵין אֵפוֹד וּתְרָפִים:

כרוג

יָחִיד הֲנִחַם לְהוֹתִיר לָהּ פָּלִיט
כִּי־בָאוּ בָנִים עַד־מַשְׁבֵּר וְכֹחַ אַיִן לְהַפְלִיט
לְגוֹנֵן עֲלֵיהֶם בְּרַחֲמֶיךָ שַׁדַּי הַשַּׁלִּיט

Isa. 31,5. Shielding, He will deliver: passing over, He will rescue.

Isa. 42,24. Who hath given Jacob for a spoil at the ends of the world,
Forsaken like a ship in the heart of the sea—lost without a pilot?
Est. 6,12. We lament in our exile with covered head and mourning,
Ps. 137,1. *By the rivers of Babylon.*

Lam. 2,11. By the rivers of Babylon our eyes are consumed with tears.
Ezek. 23,4. We have taken account of thee, Oholibah; we have remembered Oholah.
Ps. 137,2. We have silenced the loud sounding cymbals, we have hung up our harps:
Ps. 137,1. *There we sat down, yea, we wept.*

We have called to the wailing until even owls have no semblance to us;
So many are our sighs for the burning of the Shrine of the Most High.
Wide grew our breach, we were all but a ruin—
Ps. 137,1. *When we remembered Zion.*

Let our right hand forget, if we forget thee,
Ps. 137,5 O Jerusalem!
The days of thy majesty and the goal of thy release we have hoped from heaven.
We cast ourselves down before God, and our eyelids run down with water—
Hos. 6,2. After two days He will revive us.

גָּנוֹן וְהִצִּיל פָּסוֹחַ וְהִמְלִיט:

מחיה

מִי־יִתֵּן לִמְשִׁסָּה יַעֲקֹב בְּקַצְוֵי תֵבֵל
נֶעֱזָב כָּאֳנִי בְּלֶב־יָם מִבְּלִי חֹבֵל
סָפַדְנוּ בְּגָלוּתֵנוּ חֲפוּי רֹאשׁ וְאָבֵל
עַל־נַהֲרוֹת בָּבֶל:
עַל נַהֲרוֹת בָּבֶל עֵינֵינוּ בַּדְּמָעוֹת כָּלִינוּ
פְּקַדְנוּךְ אָהֳלִיבָה וְאָהֳלָה עַל־לֵב הֶעֱלִינוּ
צִלְצְלֵי־שָׁמַע הֶחֱרַשְׁנוּ וְכִנּוֹרוֹתֵינוּ תָּלִינוּ
שָׁם יָשַׁבְנוּ גַּם־בָּכִינוּ:
קָרָאנוּ לִנְהִי עַד אֵין לָנוּ בִּבְנוֹת יַעֲנָה דִּמְיוֹן
רַבּוּ אַנְחוֹתֵינוּ עַל־שְׂרֵפַת מִקְדַּשׁ עֶלְיוֹן
שִׁבְרֵנוּ גָּדֵל וְכִמְעַט הָיִינוּ לְכִלָּיוֹן
בְּזָכְרֵנוּ אֶת־צִיּוֹן:

כרוז

תִּשְׁכַּח יְמִינֵנוּ אִם־נִשְׁכָּחֵךְ יְרוּשָׁלָיִם
יְמֵי הוֹדֵךְ וְקֵץ דְּרוֹרֵךְ הוֹחַלְנוּ מִשָּׁמָיִם
הִתְנַפַּלְנוּ לִפְנֵי־אֵל וְעַפְעַפֵּינוּ יִזְּלוּ־מָיִם
יְחַיֵּנוּ מִיֹּמָיִם:

51

MY SHAME IS MY GLORY

With all my heart, in truth, and with all my
might,
Have I loved Thee. In open and in secret
Thy name is with me: how shall I go alone?
(Yea, He is my belovèd: how shall I sit
solitary?
And He is my lamp: how shall my light be
quenched?
And how shall I halt, since He is a staff in
my hand?)
Men have held me in contempt, knowing not
That my shame for Thy name's glory is my
glory.—
O Fount of my life! I will bless Thee while
I live,
And sing Thee my song while being is mine.

51

קלוני על כבוד שמך כבודי

⌣ — — — | ⌣ — — — | ⌣ — — ‖

בְּכָל־לִבִּי אֱמֶת וּבְכָל־מְאֹדִי
אֲהַבְתִּיךָ וּבְגִלּוּיִי וְסוֹדִי
שְׁמָךְ נֶגְדִּי וְאֵיךְ אֵלֵךְ לְבַדִּי
וְהוּא דוֹדִי וְאֵיךְ אֵשֵׁב יְחִידִי
וְהוּא נֵרִי וְאֵיךְ יִדְעַךְ מְאוֹרִי
וְאֵיךְ אֶצְעַן וְהוּא מִשְׁעָן בְּיָדִי
הֲקִלּוּנִי מְתִים לֹא יָדְעוּ כִּי
קְלוֹנִי עַל־כְּבוֹד שִׁמְךָ כְּבוֹדִי
מְקוֹר חַיַּי אֲבָרֶכְךָ בְּחַיַּי
וְזִמְרָתִי אֲזַמֶּרְךָ בְּעוֹדִי:

52

THOU WHO KNOWEST OUR SORROWS

Ps. 147,3. Thou who knowest our sorrows, and bindest
up our wounds,
Turn again our tens of thousands to the land
of our abodes.
There shall we offer our oblations, our vows,
our freewill offerings,
There shall we make before Thee the offerings
due to Thee.

The faithful recall to-day the wonders of
olden time;
The children groan, for other lords beside Thee
are their masters.
Where is God's covenant to the fathers, where
His former mercies,
When He spake from the heaven of His
dwelling, unto us, face to face,
When He gave into the hand of the faithful
envoy the two tablets of stone?
And where are all His marvels which our
fathers have told us?

How long have we drunken our fill of bitter-
ness, and hoped for Thy salvation?
How many seasons were we sick with longing,
but entreated none but Thee,
And watched for the light of morning, but
were covered with thick darkness?

52

ידע מכאבינו

פזמון למצות עשה

יֵדַע מַכְאֹבֵינוּ וּמְחַבֵּשׁ לְעַצְּבֹתֵינוּ
שׁוּבָה אֶת־רְבֵבֹתֵינוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵינוּ
וְשָׁם נַעֲלֶה עֹלֹתֵינוּ נְדָרֵינוּ וְנִדְבֹתֵינוּ
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת חוֹבֹתֵינוּ:

הַזְכִּירוּ הַיּוֹם אֱמוּנִים הַפְּלָאִים הַקַּדְמוֹנִים
וַיֵּאָנְחוּ הַבָּנִים בְּעָלוּם זוּלָתְךָ אֲדֹנִים
אַיֵּה בְּרִית־אֵל לְאֵתָנִים וַחֲסָדָיו הָרִאשֹׁנִים
בְּדַבְּרוֹ מִשְּׁמֵי מְעוֹנִים עִמָּנוּ פָּנִים בְּפָנִים
וּבְתִתּוֹ בְּיַד צִיר אֱמוּנִים אֶת־שְׁנֵי לוּחֹת הָאֲבָנִים
וְאַיֵּה כָל־נִפְלְאוֹתָיו אֲשֶׁר סִפְּרוּ־לָנוּ אֲבֹתֵינוּ:

וְכַמָּה מְרֹרוֹת רָוִינוּ וְלִישׁוּעָתְךָ קִוִּינוּ
וְכַמָּה זְמַנִּים חָלִינוּ וְזוּלָתְךָ לֹא חִלִּינוּ
וּלְאוֹר בֹּקֶר חִכִּינוּ וּבְמַחֲשַׁכִּים נִטְמִינוּ

As though we had not been a People, nay,
had not been more wonderful than any
People;
As though we had not seen the day of Sinai,
nor had drunken the waters of the rock,
And Thy manna had not been in our mouth,
and Thy cloud about us!

They ask the way to Zion—they pray toward
her—
The children exiled from her border, but which
have not stript themselves of their adornment.
The beautiful adornment for which they were
praised, for this they are slain and defiled—
The treasures they inherited at Horeb, whereby
they are justified and proud;
Slaves bear rule over them, but they will never
cease to call Thee
Until Thou turn our captivity and comfort our
waste places.

We stand upon our watch to keep Thy righteous
judgments—
And even if our splendour be ruined, and we
be thrust forth from Thy bosom,
And an handmaid be our mistress, and those
far off from Thee rule over us,
Yet do we hold fast to our crown, the diadem
of Thy statutes,
Until Thou gather our company into the house
of Thy choice and Thy desire,
Our holy place, our glory, where our fathers
praised Thee.

כְּאִלּוּ עָם לֹא הָיִינוּ   וּמִכָּל־עָם לֹא נִפְלֵינוּ
וְיוֹם סִינַי לֹא רָאִינוּ   וּמֵי הַצּוּר לֹא שָׁתִינוּ
וְלֹא הָיָה מַנְךָ בְּפִינוּ   וַעֲנָנְךָ סְבִיבֹתֵינוּ:

דָּרֶךְ צִיּוֹן יִשְׁאָלוּ   וְאֵלֶיהָ יִתְפַּלָּלוּ
בָּנִים מִגְּבוּלָם גָּלוּ   וְעֶדְיָם לֹא הִתְנַצָּלוּ
עֲדִי־חֵן אֲשֶׁר בּוֹ הֻלָּלוּ   עָלָיו הֹרְגוּ וְחֻלָּלוּ
חֲמֻדוֹת בְּחֹרֵב נָחָלוּ   בָּם יִצְדְּקוּ וְיִתְהַלָּלוּ
עֲבָדִים בָּהֶם מָשָׁלוּ   וּמִקְרָא לְךָ לֹא יֶחְדָּלוּ
עַד אֲשֶׁר תָּשִׁיב שְׁבוּתֵינוּ   וּתְנַחֵם חָרְבֹתֵינוּ:

הָעֱמַדְנוּ מִשְׁמַרְתֵּנוּ   לִשְׁמֹר מִשְׁפְּטֵי צִדְקֶךָ
וְאִם שְׁדֻדָה אַדַּרְתֵּנוּ   וְנִגְרַשְׁנוּ מֵחֵיקֶךָ
וְהָיְתָה שִׁפְחָה גְּבִרְתֵּנוּ   וּמָשְׁלוּ בָנוּ רְחֵקֶיךָ
הֶחֱזַקְנוּ בַּעֲטַרְתֵּנוּ   נֵזֶר צְפִירַת חֻקֶּיךָ
עַד תֶּאֱסֹף מַחְבַּרְתֵּנוּ   לְבֵית בְּחִירָתְךָ וְחִשְׁקֶךָ
קָדְשֵׁנוּ וְתִפְאַרְתֵּנוּ   אֲשֶׁר הִלְּלוּךָ אֲבֹתֵינוּ:

53

TO THE SOUL

The precious one abiding in her body,
As light abideth in deep darkness—
Longeth she not to separate from the body,
And return to the majesty of her trappings?
For she shall eat, on the day of her separation,
The fruit of her law[1]—and this is the fruit
thereof:
Honey of Eden, a honeycomb of sweetness,
Ps. 103,5. To satisfy her mouth with good things.
The ways of her Maker she shall see,
And shall forget the days of her affliction;
She shall praise His Name with all
The souls that be praising God.

[1] The reward of her observance of the Torah. Note play on the words פרידתה and פרי דתה.

53

יקרה שכנה גויה

‖— — — ⏑ | — — — ⏑

יְקָרָה שָׁכְנָה גְוִיָּה   כְּאוֹר יִשְׁכֹּן בְּמַאְפֵּלְיָה
הֲלֹא תַחְמֹד פְּרִידַת גֵּו   וְלָשׁוּב אֶל־גְּאוֹן עֶדְיָהּ
וְתֹאכַל יוֹם פְּרִידָתָהּ   פְּרִי דָתָהּ–וְזֶה־פִּרְיָהּ
דְּבַשׁ־עֵדֶן וְצוּף־נֹעַם   לְהַשְׂבִּיעַ בְּטוּב עֶדְיָהּ
הֲלִיכוֹת יִצְרָהּ תִּרְאֶה   וְתִשְׁכַּח אֶת־יְמֵי עָנְיָהּ
תְּהַלֵּל אֶת־שְׁמוֹ עִם־כֹּל   נְשָׁמָה שֶׁתְּהַלֵּל יָהּ:

54

LET THY FAVOUR PASS TO ME

Let Thy favour pass to me,
Even as Thy wrath hath passed;
Shall mine iniquity for ever
Stand between me and Thee?
How long shall I search
For Thee beside me, and find Thee not?
O Dweller amid the wings of the Cherubim
That are outspread over Thine Ark,
Thou hast enslaved me unto strangers
Ps. 80.16. While I am the man of Thy right hand.
My Redeemer! to redeem my multitudes
Rise and look forth from Thine abiding place.

54

יעבור עלי רצונך

גאולה

— — ⏑ — — | — ⏑ — — —

יַעֲבֹר עָלַי רְצוֹנְךָ   כַּאֲשֶׁר עָבַר חֲרוֹנְךָ
הֲלְעוֹלָמִים עֲוֹנִי   יַעֲמֹד בֵּינִי וּבֵינְךָ
וַעֲדֵי מָתַי אֲבַקֵּשׁ   אָתְךָ עִמִּי—וְאֵינְךָ
דָּר בְּכַנְפֵי הַכְּרֻבִים   הַפְּרֻשִׂים עַל־אֲרוֹנְךָ
הֶעֱבַדְתַּנִי לְזָרִים—   וַאֲנִי כַנַּת יְמִינְךָ
גֹּאֲלִי לִגְאוֹל הֲמוֹנַי   רֹם וְהַשְׁקֵף מִמְּעוֹנְךָ:

55

ACQUAINTED WITH TRUTH

Thou, acquainted with truth, cast out the
false,
And dwell in the world as though dwelling in
durance.
Thine honour and thy majesty—to serve God
while thou livest,
And to leave worldly honour to others.
It is well if thou wake the dawn to serve Him
And sleep not so long that the dawn wake thee.
Know thy tomorrow while thy today lasteth,
And fear not to leave the earth to strangers.
Is it not better far for thee to minister
before God
Than to be ministering unto mortals—
Before God, whose memory and whose name
Every soul praiseth with joy and songs?

55

ידועת אמונות

לשמיני עצרת

‖ — — ◡ | — — — ◡ | — — — ◡ | — — — ◡

יְדוּעַת אֱמוּנוֹת דְּחִי הַשְּׁקָרִים
וְשִׁכְנִי בְתֵבֵל כְּשֹׁכְנֵי קְבָרִים

הֲדָרֵךְ וְהוֹדֵךְ עֲבֹד אֵל בְּעוֹדֵךְ
וְלַעֲזֹב הֲדַר הַזְּמָן לַאֲחֵרִים

וְטוֹב כִּי תְעִירִין שְׁחָרִים לְעָבְדוֹ
וְאַל תִּישְׁנִי עַד יְעִירוּךְ שְׁחָרִים

דְּעִי מָחֳרָתֵךְ בְּיוֹמֵךְ וְאַל־תִּפְ־
חֲדִי מֵעֲזֹב הָאֲדָמָה לְזָרִים

הֲלֹא טוֹב הֱיוֹתֵךְ מְשָׁרֵת פְּנֵי־אֵל
מְאֹד מֵהֱיוֹתֵךְ מְשָׁרֵת פְּגָרִים

פְּנֵי־אֵל אֲשֶׁר כָּל־נְשָׁמָה תְּהַלֵּל
לְזִכְרוֹ וְלִשְׁמוֹ בְּשִׂמְחָה וְשִׁירִים:

56

WAKE ME TO BLESS THY NAME

Thou didst know me before Thou hadst formed
me,
And so long as Thy spirit is within me, Thou
keepest me.
Have I any standing ground if Thou drive
me out?
Is there any going forth for me if Thou re-
strain me?
And what can I say, since my thought is in
Thine hand?
And what can I do until Thou help me?
I have sought Thee: in a time of favour
answer me,
And as with a shield, gird me round with Thy
grace.
Raise me up to seek early Thy shrine;
Wake me to bless Thy name.

56

את שמך לברך עוררני

בקשה לשחרית

‖ — — ⏑ | — — — ⏑ | — — — ⏑

יְדַעְתַּנִי בְּטֶרֶם תִּצְּרֵנִי
וְכָל־עוֹד רוּחֲךָ בִּי תִּצָּרֵנִי

הֲיֵשׁ־לִי מַעֲמָד אִם־תֶּהְדְּפֵנִי
וְאִם לִי מַהֲלָךְ אִם־תַּעְצְרֵנִי

וּמָה אֹמַר וּמַחְשָׁבִי בְּיָדְךָ
וּמָה אוּכַל עֲשׂה עַד־תַּעְזְרֵנִי

דְּרַשְׁתִּיךָ בְּעֵת רָצוֹן עֲנֵנִי
וְכַצִּנָּה רְצוֹנְךָ תַּעְטְרֵנִי

הֲקִימֵנִי לְשַׁחֵר אֶת־דְּבִירְךָ
וְאֶת־שִׁמְךָ לְבָרֵךְ עוֹרְרֵנִי:

57

RADIANCE

Day and night (praise the Lord!)
He maketh His face to shine over against my face.
He kindled lamps of light, and the darkness moved
On the day He rent open my windows in the sky.
And He deigned to set of His radiance upon me,
Ps. 89,38. His spirit speaking within me by the hand of
Num. 12,7. my faithful.[1]
I Sam. 3,20. By the way the light streamed He led me,
Deut. 33,2. The day He came from Seir and shone forth from Sinai;
And when I tasted the honey of His law, I spake:
Come ye now and see, for mine eyes are full of light!

[1] Referring to בכל ביתי נאמן הוא (Numbers 12,7) and possibly to Ps. 19,8, with regard to the precepts.

57

כי ארו עיני

יוצר

- - - - - - - - - - -

יוֹמָם וָלַיְלָה הַלֵּל לַאדֹנָי
הֵאִיר אוֹר פָּנָיו אֶל־עֵבֶר פָּנָי

הֶעֱלָה נֵרוֹת אוֹר וַיָּמֶשׁ חֹשֶׁךְ
יוֹם בָּרָקִיעַ קָרַע חַלּוֹנָי

וַיּוֹאֶל לָתֵת מֵהוֹדוֹ עָלַי
רוּחוֹ דִבֶּר־בִּי עַל־יַד נֶאֱמָנָי

דֶּרֶךְ יֵחָלֵק אוֹר הִדְרִיכַנִי
עֵת זָרַח מִשֵּׂעִיר בָּא מִסִּינָי

הָעֵת טָעַמְתִּי צוּף דָּתוֹ שַׁחְתִּי
בְּאוֹרָנָא וּרְאוּ כִּי־אֹרוּ עֵינָי:

58

THE PHYSICIAN'S PRAYER

My God, heal me and I shall be healed,
Let not Thine anger be kindled against me
so that I be consumed.
My medicines are of Thee, whether good
Or evil, whether strong or weak.
It is Thou who shalt choose, not I;[1]
Of Thy knowledge is the evil and the fair.
Not upon my power of healing I rely;
Only for Thine healing do I watch.

[1] S. D. Luzzatto says here, '"not *I*" instead of "not the physician" because Jehudah Halevi himself was the physician.'

58

אלי רפאני

בשתותו סם רפואה

‖ — — | — ◡ — — — | — ◡ — — —

אֵלִי רְפָאֵנִי וְאֵרָפֵא
אַל־יֶחֱרֶה אַפְּךָ וְאֶסָּפֶה
סַמִּי וּמֶרְקָחִי לְךָ בֵּין טוֹב
בֵּין רָע וּבֵין חָזָק וּבֵין רָפֶה
אַתָּה אֲשֶׁר תִּבְחַר וְלֹא אָנִי
עַל־דַּעְתְּךָ הָרָע וְהַיָּפֶה
לֹא עַל־רְפוּאָתִי אֲנִי נִסְמָךְ
רַק אֶל־רְפוּאָתְךָ אֲנִי צֹפֶה:

59

MINE ONLY ONE

Mine only one, seek God early on His thresh-
hold,
And, like incense, give thy song to His nostrils.
Lo, if thou pursue the vanities of thy time,
And say that all its witcheries are truth,
And if thou drift thereafter all thy nights and
thy days,
And the slumber of its dawns be sweet to thee—
Know that there is naught in thine hands
But only a tree whose boughs will wither
tomorrow.
Abide before thy God and thy King,
Ruth 2,12. Under whose wings thou art come to take
refuge,
Whose name is magnified and sanctified in the
mouth of all
That breathe with the breath of the living God.

59

יחידה

רשות לנשמת

‖ — — ⏑ | — — — ⏑ | — — — ⏑

יְחִידָה שַׁחֲרִי הָאֵל וְסַפְּיו
וְכִקְטֹרֶת תְּנִי שִׁירֵךְ בְּאַפָּיו

הֲלֹא אִם־תִּרְדְּפִי הַבְלֵי זְמַנֵּךְ
וְתֹאמְרִי כִּי־אֱמֶת הֵם כָּל־כְּשָׁפָיו

וְתֵזְלִי אַחֲרָיו לֵילֵךְ וְיוֹמֵךְ
וְתֶעְרַב לָךְ תְּנוּמָה מִנְּשָׁפָיו

דְּעִי כִּי־אֵין בְּיָדַיִךְ מְאוּמָה
אֲבָל עֵץ יָבְשׁוּ מָחָר עֲנָפָיו

הֲיִי לִפְנֵי אֱלֹהַיִךְ וּמַלְכֵּךְ
אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנָפָיו

שְׁמוֹ יִגְדַּל וְיִתְקַדַּשׁ בְּפִי כֹל
אֲשֶׁר נִשְׁמַת אֱלוֹהַּ חַי בְּאַפָּיו:

60

VISION OF GOD

(For rhymed version see page 164)

To meet the fountain of the life of truth I run,
For I weary of a life of vanity and emptiness.
To see the face of my King is mine only aim;
Isa. 8,12. I will fear none but Him, nor set up any other
to be feared.
Would that it were mine to see Him in a dream!
I would sleep an everlasting sleep and never
wake.
Would I might behold His face within my heart!
Mine eyes would never ask to look beyond.

60

לו אחזה פניו

— — — ◡ — | — — — ◡ — | — — — ◡ — ‖

לִקְרַאת מְקוֹר חַיֵּי אֱמֶת אָרוּצָה
עַל־כֵּן בְּחַיֵּי שָׁוְא וָרִיק אָקְצָה
לִרְאוֹת פְּנֵי מַלְכִּי מְגַמָּתִי לְבָד
לֹא אֶעֱרֹץ בִּלְתּוֹ וְלֹא אַעְרִיצָה
מִי־יִתְּנֵנִי לַחֲזוֹתוֹ בַחֲלוֹם
אִישַׁן שְׁנַת־עוֹלָם וְלֹא אָקִיצָה
לוּ אֶחֱזֶה פָנָיו בְּלִבִּי בָיְתָה
לֹא שָׁאֲלוּ עֵינַי לְהַבִּיט חוּצָה:

61

YE CURTAINS OF SOLOMON

Ye curtains of Solomon, how, amid the tents
of Kedar,
Are ye changed? Ye have no form, no beauty!

"The multitudes which dwelt aforetime in our
midst,
Have left us a desolation, a broken ruin,
unprotected—
The holy vessels have gone into exile and become profane,
And how can ye ask for beauty of a lily
among thorns?"

Rejected of their neighbours, but sought of
their Lord,
Isa. 40.26. He will call them each by name; not one
shall be missing.
Their beauty, as in the beginning, He shall
restore in the end,
And shall illume as the sevenfold light their
lamp which is darkened.

61

יריעות שלמה

מאורה

‖ — — — ⌣ | — — ⌣ | — — — ⌣ | — — ⌣

יְרִיעוֹת שְׁלֹמֹה, אֵיךְ   בְּתוֹךְ אָהֳלֵי קֵדָר
שְׁנִיתֶם, וְלֹא תֹאַר   עֲלֵיכֶם וְלֹא הָדָר
הֲמוֹנִים אֲשֶׁר שָׁכְנוּ   לְפָנִים בְּתוֹכֵנוּ,
חֲרָבוֹת עֲזָבוּנוּ   וּפֶרֶץ בְּלִי גָדֵר,
וְהָלְכוּ כְלֵי־קֹדֶשׁ   בְּגוֹלָה וְהָיוּ חֹל
וְאֵיךְ תִּשְׁאֲלוּ הָדָר   לְשׁוֹשָׁן בְּתוֹךְ דַּרְדַּר
דְּחוּיֵי שְׁכֵנֵיהֶם   דְּרוּשֵׁי אֲדֹנֵיהֶם
לְכֻלָּם בְּשֵׁם יִקְרָא   וְאִישׁ לֹא־יְהִי נֶעְדָּר
הֲדָרָם כְּרִאשֹׁנָה   יְשׁוֹבֵב בְּאַחֲרֹנָה
וְיָאִיר כְּאוֹר שִׁבְעָה   מְאוֹרָם אֲשֶׁר קָדַר:

62

WONDERFUL IS THY LOVE

(For rhymed version see page 165)

May my sweet song be pleasing in Thy sight,
    and the goodness of my praise,
O Belovèd, who art flown afar from me, at
    the evil of my deeds!
But I have held fast unto the corner of the
    garment of love of Him who is tre-
    mendous and wonderful.
Eccles. 2,10. Enough for me is the glory of Thy name;
    that is my portion alone from all my labour.
II Sam. 1,26. Increase the sorrow, I shall love but more,
    for wonderful is Thy love to me.

62

נפלאה אהבתך לי

אהבה

‖— — ◡ — — — | — ◡◡ — — | — ◡ — — — | — ◡ — —

יִטַב בְּעֵינֶיךָ נְעִים שִׁירִי וּמֵיטַב מַהֲלָלִי
הַדּוֹד אֲשֶׁר הִרְחִיק נְדֹד מִנִּי לְרֹעַ מַעֲלָלִי
וָאַחֲזֵק בִּכְנַף יְדִ־ דוּתוֹ וְהוּא נוֹרָא וּפֶלִי
דַּי־לִי כְּבוֹד שִׁמְךָ וְהוּא חֶלְקִי לְבַד מִכָּל־עֲמָלִי
הוֹסֵף כְּאֵב–אוֹסִיף אֱהֹב כִּי נִפְלְאָה אַהֲבָתְךָ לִי!

63

THE DOVE AFAR

The dove, afar,[1] she flieth about the forests;
She stumbleth, she cannot shake herself free.
Flying, flitting, fluttering,
Round about her belovèd she swirleth, she
stormeth.
She deemed a thousand years would be the
limit of her set time,
But she is ashamed of all whereon she counted.[2]
Her Belovèd who hath afflicted her with long
years of separation
Isa. 53,12. Hath poured out her soul to the grave.
"Lo," she saith, "I will not make mention
any more of His name;"
Jer. 20,9. But it is within her heart like a burning fire.
Why wilt Thou be as an enemy to her, since
she
Openeth wide her mouth for the rain of thy
salvation?
And she maketh her soul believe and despaireth
not,
Job 14,21. Whether she win honour in His name or
whether she be brought low.
Our God shall come and shall not keep silence;
Ps. 50,3. All round about Him is fire; it stormeth
exceedingly.

[1] See the heading of Ps. 56, יונת אלם רחוקים.

[2] The exile, to last 1000 years, should have ended in

63

יונת רחקים

על כנסת ישראל

▮ — ⌣ — | — ⌣ — — — | — ⌣ — —

יוֹנַת רְחֹקִים נֶדְדָה יַעֲרָה
כָּשְׁלָה וְלֹא יָכְלָה לְהִתְנַעֲרָה
הִתְעוֹפְפָה, הִתְנוֹפְפָה, חוֹפְפָה
סָבִיב לְדוֹדָהּ סֹחֲרָה סֹעֲרָה:
וַתַּחֲשֹׁב אֶלֶף לְקֵץ מוֹעֲדָהּ
אַךְ חָפְרָה מִכֹּל אֲשֶׁר שָׁעֲרָה:
דּוֹדָהּ אֲשֶׁר עִנָּהּ בְּאֹרֶךְ נְדֹד
שָׁנִים, וְנַפְשָׁהּ אֶל שְׁאוֹל הֶעֱרָה:
הֵן אָמְרָה לֹא־אֶזְכְּרָה עוֹד שְׁמוֹ
וַיְהִי בְתוֹךְ לִבָּהּ כְּאֵשׁ בֹּעֲרָה
לָמָּה כְאוֹיֵב תִּהְיֶה לָּהּ, וְהִיא
פִּיהָ לְמַלְקוֹשׁ יְשַׁעֵךְ פָּעֲרָה
וַתַּאֲמִין נַפְשָׁהּ וְלֹא נוֹאֲשָׁה
אִם־כִּבְּדָה בִשְׁמוֹ וְאִם־צָעֲרָה
יָבֹא אֱלֹהֵינוּ וְאַל־יֶחֱרַשׁ
עַל כָּל־סְבִיבָיו אֵשׁ מְאֹד נִשְׂעֲרָה:

64

MORNING HYMN

All the stars of morning sing to Thee,
For the radiance of their shining is of Thee;
And the sons of God, standing by the watches
Of night and day, glorify the glorious Name;
And the company of saints receive the word
from them,
And, every dawn, wake early to seek Thine
house.

the year 4828. If the word נדוד which occurs so obscurely in the following line is a mnemonic, as S. D. Luzzatto suggests, the inference is that the exile had endured 64 years over the thousand and that the poem was written in 4892=1132 C. E.

64

כל כוכבי בקר

בקשה לשחרית

‖ — ◡ — — | — ◡ — — | — ◡ — — ‖

כָּל־כּוֹכְבֵי בֹקֶר לְךָ יָשִׁירוּ
כִּי־זָהֳרֵיהֶם מִמְּךָ יַזְהִירוּ
וּבְנֵי אֱלֹהִים עֹמְדִים עַל־מִשְׁמְרוֹת
לַיִל וְיוֹם שֵׁם נֶאְדָּר יַאְדִּירוּ
וּקְהַל קְדֹשִׁים קִבְּלוּ מֵהֶם, וְכָל־
שַׁחַר לְשַׁחֵר בֵּיתְךָ יָעִירוּ:

65

CREATURE, IMPULSE AND CREATOR

Why believe in fate wherein there is no truth?
(Ah me! my labour is great, and my day is
 short).
Every man exhorteth his brother that he sin
 not,
Saying, "Take heed to thyself, lest the *Yezer*[1]
 tempt thee."
But if he himself should sin, he thinketh:
"What is there in the power of a man to
 do?—
The creature and the *Yezer* are in the hand of
 the Creator."

[1] The evil inclination. There is a play on three words in the last line, יצור a Creature, יצר man's evil impulse, יוצר the Creator.

65

היצור והיצר ביד היוצר

‖ — ◡ — — — | — ◡ — — — | — ◡ — —

מַה־תַּאֲמִין בִּזְמָן אֲשֶׁר אֵין בּוֹ אֱמֶת

הָהּ כִּי עֲמָלִי רַב וְיוֹמִי קָצֵר

כָּל־אִישׁ יְצַו אָחִיו לְבִלְתִּי יֶחֱטָא

לֵאמֹר שְׁמָר־לְךָ פֶּן־יְסִיתְךָ יֵצֶר

וּבְעַת חֲטֹא שָׂח מַה־בְּיַד אִישׁ לַעֲשׂוֹת

הַיְצוּר וְהַיֵּצֶר בְּיַד הַיּוֹצֵר:

66

THE LORD IS MY PORTION

(For rhymed version see page 166)

Servants of time—the slaves of slaves are they;
The Lord's servant, he alone is free.
Therefore when each man seeketh his portion,
"The Lord is my portion," saith my soul.

66

חלקי אדני

‖ — — | — ⏑ — — | — ⏑ — —

עַבְדֵי זְמָן עַבְדֵי עֲבָדִים הֵם
עֶבֶד אֲדֹנָי הוּא לְבַד חָפְשִׁי
עַל־כֵּן בְּבַקֵּשׁ כָּל־אֱנוֹשׁ חֶלְקוֹ
חֶלְקִי אֲדֹנָי אָמְרָה נַפְשִׁי:

67

A JOY FOR EVER

In Praise of the Torah

Who is this of beauteous countenance that
showeth like the sun,
That before men of renown covereth not her
fairness?
Prov. 8,30. Pure unto the foster-Father who hath taken
Esther 2,7. her to Himself for a daughter,
She is a joy for ever that groweth not old.[1]
Before kings she speaketh—she is not ashamed;
Hos. 13,8. She campeth also in the innermost heart of
the wise.
Praising herself, she saith: "Verily my Creator
Prov. 8,22. Acquired me before all else, with His right
hand."
To the sons of God she calleth, what time
she hath prepared
Dan. 5,1. A table of savoury food and hath made a feast:
Gen. 49,20. "By me are royal dainties given;
By me the tongue of all the dumb singeth
glowing words;
Prov. 8,15. By me the just of heart decree justice;
By me the eye of men in darkness seeth light;
Prov. 7,15. By me the soul that seeketh for my face
findeth sweetness,
By me she cleareth every crookedness from
off her path;

[1] Compare the opening lines of Keats' "Endymion."

67

עדנה עדי־עד

בשבח התורה

— — ◡ —|— ◡ — — —|— ◡ — — — ||

מִי זֹאת הֲדַר פָּנִים כְּשֶׁמֶשׁ גִּלְּתָה
יָפְיָהּ פְּנֵי אַנְשֵׁי יְקָר לֹא כִסְּתָה
בָּרָה לְאֹמֶן שֶׁלְּקָחָהּ לוֹ לְבַת
עֶדְנָהּ עֲדֵי־עַד לָהּ אֲשֶׁר לֹא בָלְתָה
לִפְנֵי מְלָכִים דִּבְּרָה לֹא נִכְלְמָה
גַּם תּוֹךְ סְגוֹר לֵב הַחֲכָמִים חָנְתָה
מִתְהַלְּלָה לֵאמֹר בְּאָמְנָם יְצָרִי
אִתִּי בְּטֶרֶם כֹּל יְמִינוֹ קָנְתָה
לִבְנֵי אֱלֹהִים קָרְאָה עֵת עָרְכָה
שֻׁלְחָן בְּמַטְעַמִּים וְלֶחֶם עָשְׂתָה
כִּי מַעֲדַנֵּי הַמְּלָכִים נִתְּנוּ
כִּי כָל־לְשׁוֹן אִלֵּם בְּצַחוֹת עָנְתָה
כִּי חֻקְקוּ צֶדֶק בְּלִבָּם צֶדְקוּ
כִּי עֵין מְתֵי חֹשֶׁךְ מְאוֹרִים רָאֲתָה
כִּי נָעֲמָה נֶפֶשׁ לְפָנֵי שְׁחָרָה
כִּי כָל־עֲקַלְקַלּוֹת נְתִיבָהּ פִּנְּתָה

By me the foot of them that seek me is held
    up from slipping;
By me the hand of them that love me mounteth
    up above the wealthy.
Mine is strength and mine is glory and mine
    a robe of honour;
Mine is light like a sun that waneth not
    towards evening.
Mine are the searchings out of counsel which
    cannot be likened to fine gold;
Mine dignity and royalty, befitting them that
    take hold on me;
Mine are the precious things, laid up for the
    upright;
Mine is the step to the fortress, built for a
    stronghold.
Jer. 18,15. Unto me they that walk upon the highway
    bow them down;
Ps. 84,3. For me the soul longeth, yea even fainteth.
Ps. 127,2. Come ye, and eat not the bread of sorrows,
Turn into the garden that hath drunk its
    fill of the glory of God.
Let not your heart incline after the helpers
Job 9,13. Of Rahab, when these run whither they be
    not bidden.
Cant. 1,8. By the shepherds' tents and their footprints,
    feed your flocks;
Then will ye know that your foot hath never
    strayed."

This is she whom they that know her have not
    concealed;
From age to age hath she been an heritage in
    their hand.

בִּי נִסְעֲדָה רֶגֶל מְבַקְשֵׁי מִדְחוֹת
בִּי יַד מְאַהֲבַי עַל־עֲשִׁירִים עָלְתָה
לִי אוֹן וְלִי כָבוֹד וְלִי אֶדֶר יְקָר
לִי אוֹר כְּשֶׁמֶשׁ לַעֲרוֹב לֹא פָּנְתָה
לִי מֶחְקְרֵי עֵצוֹת וְלֹא שָׁווּ בְּפָז
לִי הוֹד וּמַמְלָכָה לְתֹפְשַׂי יָאֲתָה
לִי מַחֲמַדִּים לַיְשָׁרִים נִצְפְּנוּ
לִי מַעֲלַת מָעוֹז לְמִבְצָר נִבְנְתָה
לִי הִלְכֵי דֶרֶךְ סְלוּלָה שָׁחֲחוּ
לִי הַנְּשָׁמָה נִכְסְפָה גַּם־כָּלְתָה
בֹּאוּ וְאַל לֶחֶם עֲצָבִים תִּלְחָמוּ
סוּרוּ לְנָוֶה מִכְּבוֹד אֵל רָוְתָה
אַל־יֵט לְבַבְכֶם אַחֲרֵי הָעֹזְרִים
רַהַב בִּרוּצָם לַאֲשֶׁר לֹא צִוְּתָה
עַל־מִשְׁכְּנוֹת רֹעִים וְעִקְבוֹתָם רְעוּ
תֵּדְעוּ אֲזַי כִּי רַגְלְכֶם לֹא נָטְתָה
זֹאת הִיא אֲשֶׁר לֹא כְחָדוּהָ יֹדְעִים
מִדּוֹר לְדוֹר נַחֲלָה בְּיָדָם הָיְתָה

Jer. 48.11. Her perfume is not changed; as at this day, so was it ever:
She retaineth the same fair form, she groweth not dim.
Refrain, ye men, from being like foxes
Whose way is contrary to the king and his law;
Cease from being head over them that from the law stray far,
Ezek. 19.2. And be a tail[1] to the lions' whelps which she hath reared,
Which eat her bread in order to fight them that wage war on her,[2]
That would do, every man, as his soul desireth,
Every man of whom goeth his own way, for in truth,
Jer. 31.28–29. Ezek. 18.2. The tooth that eateth sour grapes, that alone is set on edge.
But as for me, I will cleave to her, and my soul shall hold fast
To her cords, and because of her it waiteth for the Lord.
Gen. 12.13. Truly she is my sister, and sheddeth sweetness upon me,
The while I take pleasure in her, and she in me.
I have gloried all my life-long that she is my sister,
Gen. 12.13. And my soul liveth for her sake.

[1] See Ethics of the Fathers IV, 20.
[2] Note play on the word לחם.

רֵיחָהּ בְּלִי נָמַר כְּזֶה הַיּוֹם כְּאָז
תָּמִיד בְּעֵינָהּ עָמְדָה לֹא כָהֲתָה
עָזְבָה אֱנוֹשׁ מִהְיוֹת כְּשׁוּעָלִים אֲשֶׁר
דַּרְכָּם עֲלֵי־מֶלֶךְ וְדָתוֹ עִוְּתָה
חָדְלָה הֱיוֹתָךְ עַל־רְחֵקֵי דָת לְרֹאשׁ
וְהָיָה זְנַב גּוּרֵי אֲרָיוֹת רִבְּתָה
הַלְּחָמִים לַחְמָהּ לְלַחֵם לְחָמִים
לָהּ, לַעֲשׂוֹת כָּל־אִישׁ כְּנַפְשׁוֹ אִוְּתָה
כָּל־אִישׁ בְּדַרְכּוֹ יַהֲלֹךְ לוֹ כִּי אָמֶת
שֵׁן אָכְלָה בֹּסֶר לְבַדָּהּ קָהֲתָה
וַאֲנִי בְּזֹאת אַחֲזִיק וְחַבְלָהּ תֶּאֱחֹז
נַפְשִׁי וְעָקֹב זֹאת אֲדֹנָי קִוְּתָה
אָמְנָם אֲחוֹתִי הִיא וְעָלַי נָעֲמָה
עֵת בָּהּ אֲנִי אֶרְצֶה וְהִיא בִּי רָצְתָה
אֶתְהַלְּלָה מִדֵּי הֱיוֹתִי כִּי אֲחוֹ־
תִי הִיא וְנַפְשִׁי בַּעֲבוּרָהּ חָיְתָה:

68

THE BRIDE THAT LONGETH FOR THEE

She goeth out to meet Thee—the bride that
longeth for Thee.
Since the day she could no more supplicate
in Thy sanctuary, she hath pined for Thee.
She is abashed each time she would be going
up to the holy mount,
For she seeth that strangers go up, but not
she.
And she standeth afar off, worshipping toward
Thy Temple from every place whither she is
exiled.
The words of her entreaty she sendeth, an
offering to Thee,
While she hangeth her heart and her eyes
upon Thy throne.
Look Thou and listen and hear her cry:
She is calling in the bitterness of her heart and
Ps. 84,3. her fainting soul.

68

כלה לך כלתה

רשות לשמחת תורה

‖ – – – ⏑ – – – – | – ⏑ – – –

יָצְאָה לְקַדֶּמְךָ כַּלָּה לְךָ כָלְתָה
מִיּוֹם אֲשֶׁר לֹא חִלְּתָה קָדְשְׁךָ חָלְתָה

הִשְׁתּוֹמֲמָה מִדֵּי עֲלוֹתָהּ לְהַר קֹדֶשׁ
כִּי־רָאֲתָה זָרִים עָלוּ וְלֹא עָלְתָה

וַתַּעֲמֹד רָחוֹק מִשְׁתַּחֲוָה נֹכַח
הֵיכָלְךָ מִכָּל־מָקוֹם אֲשֶׁר גָּלְתָה

דִּבְרֵי תְחִנָּתָהּ שָׁלְחָה לְךָ מִנְחָה
לִבָּהּ וְעֵינֶיהָ מוּל כִּסְאֲךָ תָּלְתָה

הַשְׁקֵף וְהַאֲזִינָה וּשְׁמַע לְשַׁוְעָתָהּ
קָרְאָה בְּמַר לִבָּהּ וְנַפְשָׁהּ אֲשֶׁר כָּלְתָה:

69

UNTIL DAY AND NIGHT SHALL CEASE

(For rhymed version see page 167)

The sun and moon, these minister for ever;
The laws of day and night come never to an end.
Given as signs are they to Jacob's seed,
That they shall ever be a nation, that they
shall not be cut off.
If with the left hand He should thrust them
off, with the right hand doth He draw
them nigh.
Let them not say, " 'Tis desperate ", at the
time of their ruin;
Let them only believe they are eternal, and
that
They shall not cease until day and night shall
cease.

69

עד יום וליל ישבתו

ı— ◡ — — | — ◡ — — | — ◡ — —

שָׁמֶשׁ וְיָרֵחַ לְעוֹלָם שֵׁרְתוּ
חֻקּוֹת בְּיוֹם וָלַיְלָה לֹא נִצְמְתוּ
הֵם נִתְּנוּ אֹתוֹת לְזֶרַע יַעֲקֹב
לִהְיוֹת לְעוֹלָם גּוֹי וְלֹא יִכָּרְתוּ
אִם בַּשְּׂמֹאל דּוֹחָם בְּיָמִין קֵרְבָם
אַל יֹאמְרוּ נוֹאָשׁ בְּעֵת יִתְעַוְּתוּ
אַךְ יַאְמִינוּ כִּי לְעוֹלָם הֵם וְכִי
לֹא יִשְׁבְּתוּ עַד יוֹם וָלַיִל יִשְׁבְּתוּ:

70

O GOD, THY NAME

O God, Thy name! I will exalt Thee, and
Thy righteousness I will not conceal.
I have given ear, and I have trusted; I will
not question, I will not prove:
For how should a vessel of clay say unto its
moulder, What doest Thou?
I have sought Him, I have met Him—a tower
of strength, a rock of trust—
The radiant one, like shining light, unveiled,
uncovered!

Praised be He and glorified, exalted and extolled!

The beauty of Thy glory and the strength
of Thy hand the heavens declare,
When they dawn and when they wane and
when they bow their faces;
And angels walk amid the stones of fire and
water.
Isa. 57,19. They testify to Thee, they thank Thee, Who
createst the fruit of the lips,
For Thou upholdest, and failest not—without
arms, without hands—
The depths and the heights, the Beings and
the Throne.

Praised be He and glorified, exalted and extolled!

70

יה שמך ארוממך

רשות לקדיש

– – – | – – –

יָהּ שִׁמְךָ אֲרוֹמִמְךָ וְצִדְקָתְךָ לֹא־אֲכַסֶּה
הֶאֱזַנְתִּי וְהֶאֱמַנְתִּי לֹא־אֶשְׁאַל וְלֹא־אֲנַסֶּה
וְאֵיךְ יֹאמַר כְּלִי חֹמֶר אֱלֵי יֹצְרוֹ מַה־תַּעֲשֶׂה
דְּרַשְׁתִּיהוּ פְּגַשְׁתִּיהוּ לְמִגְדַּל־עֹז וְצוּר מַחְסֶה
הַבָּהִיר כְּאוֹר מַזְהִיר בְּלִי מָסָךְ וְלֹא מִכְסֶה
יִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

הֲדַר כְּבוֹדְךָ וְעֹז יָדְךָ מְסַפְּרִים הַ־ שָּׁמַיִם
בְּעֵת עֲלוֹתָם וְעֵת פְּנוֹתָם וְעֵת שְׁחוֹתָם אַפַּיִם
וּמַלְאָכִים נֶהֱלָכִים בְּתוֹךְ אַבְנֵי אֵשׁ וּמַיִם
יְעִידוּךָ וְיוֹדוּךָ בּוֹרֵא נִיב שְׂפָתַיִם
כִּי תְסַבֵּל וְלֹא תִבֹּל בְּלִי זְרוֹעַ וְיָדַיִם
תַּחְתִּיּוֹת וְעִלְיוֹת וְהַחַיּוֹת וְהַכִּסֵּא
יִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא:

And who can utter the glory of Him who
formed the clouds by His word?
He liveth eternally, albeit hidden; in the
highest heights His abode.
And in His love for the son of His house,
within his tent He set His presence,
And granted vision to prophecy, to look
toward His likeness.
And there is no form and no measurement,
and no end to the knowledge of Him;
Only the vision of Him in the sight of
His prophets is like a King high and
exalted.[1]

Praised be He and glorified, exalted and extolled!

The tale of mighty acts is beyond telling, and
who can declare His praises?
Happy is the man who is quick to perceive
the strength of His great deeds,
And stayeth himself upon God who upholdeth
the universe in His arms,
Ezek. 1,14. And proclaimeth His awe whate'er betide,
and holdeth just His acts,
And giveth thanks for all He doeth, since for
His own sake are His doings,
And since a terrible day of God cometh when
there shall be judgment for all work.

Praised be He and glorified, exalted and extolled!

[1] The text is possibly defective here. The line is unlikely to have ended with a word giving practically the same sense as the last one of the refrain. See the last word in all the other verses.

וּמִי יְמַלֵּל כְּבוֹד מְהֻלָּל שְׁחָקִים בַּ־ אֲמִירָתוֹ
חַי עוֹלָם אֲשֶׁר נֶעְלָם בְּגָבְהֵי רוּם מְעוֹנָתוֹ
וּבִרְצוֹתוֹ בְּבָךְ־בֵּיתוֹ בְּאָהֳלוֹ שָׁת שְׁכִינָתוֹ
וְשָׂם מַרְאוֹת לַנְּבוּאוֹת לְהַבִּיט אֶל־ תְּמוּנָתוֹ
וְאֵין תַּבְנִית וְאֵין תָּכְנִית וְאֵין קֵץ לִ־ תְבוּנָתוֹ
רַק מַרְאָיו בְּעֵין נְבִיאָיו כְּמֶלֶךְ רָם וּמִתְנַשֵּׂא
יִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא:

דְּבַר גְּבוּרוֹת בְּלִי סְפֹרוֹת וּמִי יְסַפֵּר תְּהִלּוֹתָיו
אַשְׁרֵי אִישׁ אֲשֶׁר יָחִישׁ לְהַכִּיר עֹז גְּדֻלּוֹתָיו
וְיִסָּמֵךְ בְּאֵל תּוֹמֵךְ עוֹלָם עַל־ זְרוֹעוֹתָיו
וְיַעֲרִיצוֹ שׁוֹב וְרָצוֹא וְיַצְדִּיק דִּין עֲלִילוֹתָיו
וְיוֹדֶה עַל אֲשֶׁר פָּעַל כִּי לְמַעֲנוֹ פְּעֻלּוֹתָיו
וְכִי יָשׁ־יוֹם לְאֵל אָיוֹם וְדִין עַל־כָּל־ הַמַּעֲשֶׂה
יִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא:

Consider deeply and prepare thyself and re-
flect on thine own secret,
And examine what thou art and whence thine
origin,
Who set thee up, who gave thee understanding,
whose power moveth thee;
And look unto the mighty acts of God and
waken the glory in thee.
Search out His works, only upon Himself
Job 1,12. put not forth thine hand
Ben Sira 3,21-22. When thou seekest the end and the beginning,
Ḥagigah 13a. the too wonderful, the deeply hid.

Praised be He and glorified, exalted and extolled!

הִשְׁתּוֹנֵן   וְהִכּוֹנֵן   וְהִתְבּוֹנֵן   בְּסוֹדֶךָ
וְהִבַּטְתָּ   מָה אַתָּה   וּמֵאַיִן   יְסוֹדֶךָ
וּמִי הֱכִינְךָ   וּמִי הֱבִינְךָ   וְכֹחַ מִי   יְנִידֶךָ
וְהַבֵּט אֶל   גְּבוּרוֹת אֵל   וְהָעִירָה   כְּבוֹדֶךָ
חֲקֹר פְּעָלָיו   רַק אֵלָיו   אַל־תְּשַׁלַּח   יָדֶךָ
כִּי תִדְרֹשׁ   בְּסוֹף וּבְרֹאשׁ   בַּמֻּפְלָא   וּבַמְּכֻסֶּה
יִשְׁתַּבַּח   וְיִתְפָּאַר   וְיִתְרוֹמֵם   וְיִתְנַשֵּׂא:

71

THOUGH I SIT IN DARKNESS

O silent Dove,[1] pour out thy whispered prayer,
Ps. 120,5. Stricken amid the tents of Meshekh;
And lift up thy soul unto God—
Thy banner, thy chariot and thy horseman—
Who kindleth the light of thy sun:
Isa. 45,7. *Who formeth light and createth darkness.*

To the Whole He called with His word,
And it arose in a moment, at His bidding,
To show unto all the strength of His glory
In the world which, no longer void, He had
formed,
What time, from the east, unto His light
Ex. 10,21. *He called and moved the darkness.*

And the host of His heavens heard
The word: "Let there be Light"; and it
was known
That there is a Rock by whom are cleft

[1] See heading of Ps. 56.

71

כי אשב בחשך

יוֹצר

———————

יוֹנַת אֵלֶם צְקִי לַחֲשֵׁךְ
הֲלוּמָה בְּתוֹךְ מִשְׁכְּנֵי־מֶשֶׁךְ
וּשְׂאִי לֶאֱלוֹהַּ נַפְשֵׁךְ
דִּגְלֵךְ רִכְבֵּךְ וּפָרָשֵׁךְ
הַמַּזְרִיחַ אוֹר שִׁמְשֵׁךְ
יוֹצֵר אוֹר וּבוֹרֵא חשֶׁךְ:

לַכֹּל קָרָא בְּמַאֲמָרוֹ
וְעָמַד רֶגַע לְפִי דְבָרוֹ
לְהֵרָאוֹת לַכֹּל עֹז יְקָרוֹ
בְּעוֹלָם לֹא־תֹהוּ יְצָרוֹ
עֵת מִמִּזְרָח לְאוֹרוֹ
קָרָא, וַיָּמָשׁ חשֶׁךְ:

וּצְבָא שְׁחָקָיו שָׁמְעוּ
אָמַר יְהִי אוֹר, וְנוֹדְעוּ
כִּי יֵשׁ צוּר, בּוֹ נִבְקָעוּ

Job 38,6. The clouds, and the corner-stones laid.
And they gave thanks to their Maker, since
they knew
Ecc. 2,13. *The excellency of light over darkness.*

So will He yet light up my gloom,
And uphold him who raiseth my fallen estate,
And make the light of mine assembly shine
forth.
Then the chosen one yet shall boast herself:
"Behold the light of the Rock of my praise
Micah 7,8. *Is mine, though I sit in darkness*"[1]

[1] In the acrostic יהודה לוי the customary ה of הלוי is missing.

שְׂחָקִים, וּפִנּוֹת הָטְבָּעוּ
וְהוֹדוּ לְיוֹצְרָם וְיָדְעוּ
יִתְרוֹן אוֹר מִן־הַחֹשֶׁךְ:

יָאִיר כֵּן עוֹד אֲפֵלָתִי
וְיִסְמוֹךְ לְקוֹמֵם נְפִילָתִי
וְיַזְרִיחַ אוֹר קְהִלָּתִי
וְתִתְהַלֵּל עוֹד סְגֻלָּתִי
הִנֵּה אוֹר צוּר תְּהִלָּתִי
לִי, כִּי־אֵשֵׁב בַּחֹשֶׁךְ:

72

NOW COMETH THE LIGHT

Ps. 76.5. Together in Thy light, O God resplendent,
Ps. 36.10. *Do we see light!*

Isa. 9. 1. The people that walked in darkness—
Their hope[1] how long deferred!—
Gen. 49.17.19. While biting sin still troopeth at their heel,
Isa. 18.4. Upon them, like clear heat in sunshine,
Job 38.19. *Shall dwell the light.*

With veil on the uncovered head,
With glory in place of rent apparel,
Ps. 97.11. Wilt Thou clothe them; the light, once sown, make manifest
Again, as Thou hast said: "Let there be light,
Gen. 1.3. *And there was light.*"

Thy banner, over them whose knees stumble,
Upraise, and clear the way before them
Malachi 3.1. By an Angel; and Thou wilt bless
The seed of the upright, what time Thou makest light[2]
Job 24.13. *Of them that rebel against the light.*

[1] I have followed S. D. Luzzatto and Brody in their pointing of שִׂבְרוֹ "his hope", although שִׁבְרוֹ is also possible in the sense of long drawn out calamity.

[2] This is an attempt to reproduce the play on words continually taking place in the Hebrew rhymes.

72

כי בא אור

מאורה

— — — | — — — — — ⌣ — —
— — — — — ⌣ — —

יַחַד בְּאוֹרְךָ אֵל נָאוֹר   נִרְאֶה־אוֹר:

הָעָם אֲשֶׁר הָלַךְ חֹשֶׁךְ
שִׁבְרוֹ עֲדֵי־אָן יִמָּשֵׁךְ
יָגוּד עֲקֵבוֹ חֵטְא נֹשֵׁךְ
עָלָיו כְּחֹם צַח עֲלֵי־אוֹר   יִשְׁכָּן־אוֹר:

וּצְנִיף עֲלֵי־רֹאשׁ פָּרוּעַ
וִיקַר מְקוֹם סוּת קָרוּעַ
תַּלְבֵּשׁ, וְגַל אוֹר זָרוּעַ
שֵׁנִית, כְּמַאֲמָרְךָ יְהִי אוֹר   וַיְהִי־אוֹר:

דִּגְלָךְ עֲלֵי כֹשְׁלֵי בֶרֶךְ
הָרֵם, וְלִפְנֵיהֶם דֶּרֶךְ
פַּנֵּה בְמַלְאָךְ, וּתְבָרֵךְ
זֶרַע יְשָׁרִים, יוֹם תָּאוֹר   מֹרְדֵי־אוֹר:

Job 7,2. While he moaneth like a servant panting after
the shade,
Do Thou lay the majesty of Thy salvation
upon him;
And cry: "How long, O sluggard,
Prov. 6,9. Wilt thou sleep in the house of darkness?
Arise, shine!
Isa. 60,1. *Now cometh the light!*"

Zech. 4,7. "Grace, grace," proclaim; and set up two rows
Zech.4,3,11-14. Of olive trees for kindling the lights,
And they shall serve for lamps—
Their oil within the shrine of God resplendent,
For the Light![1]

[1] This verse may possibly be an interpolation to adapt the poem to Hanukah. The acrostic חזק in addition to יהודה is rare with this poet.

הוּמָה כְּעֶבֶד יִשְׁאַף צֵל
הוֹד יָשְׁעֲךָ עָלָיו הַאְצֵל
וּקְרָא עֲדֵי מָתַי עָצֵל
תִּשְׁכַּב בְּבֵית חֹשֶׁךְ? קוּם אוֹר כִּי־בָא אוֹר:

חֵן חֵן קְרָא, וּשְׁתֵּי שׁוּרוֹת
זֵתִים לְהָאִיר הַנֵּרוֹת
קוֹמֵם, וְהָיוּ לִמְאוֹרוֹת
שַׁמְנָם בְּמִקְדַּשׁ אֵל נָאוֹר לַמָּאוֹר:

73

GOD IN ALL

(For rhymed version see page 168)

Lord, where shall I find Thee?
High and hidden is Thy place;
And where shall I not find Thee?
The world is full of Thy glory.

Found in the innermost being,
He set up the ends of the earth:
The refuge for the near,
The trust for those far off.
Thou dwellest amid the Cherubim,
Thou abidest in the clouds;
Thou art praised by Thine hosts
Yet art raised above their praise.
The whirling worlds cannot contain Thee;
How then the chambers of a temple?

And though Thou be uplifted over them
Upon a throne high and exalted,
Yet art Thou near to them,
Of their very spirit and their flesh.
Their own mouth testifieth for them
That Thou alone art their Creator.
Who shall not fear Thee
Since the yoke of Thy kingdom is their yoke?
Or who shall not call to Thee
Since Thou givest them their food?

I have sought Thy nearness,
With all my heart have I called Thee,

73

כבודך מלא עולם

אופן לשמחת תורה

יָהּ אָנָה אֶמְצָאֲךָ   מְקוֹמְךָ נַעֲלָה וְנֶעְלָם
וְאָנָה לֹא אֶמְצָאֲךָ   כְּבוֹדְךָ מָלֵא עוֹלָם:

הַנִּמְצָא בַקְּרָבִים   אַפְסֵי־אֶרֶץ הֵקִים
הַמִּשְׂגָּב לַקְּרֵבִים   הַמִּבְטָח לָרְחֹקִים
אַתָּה יֹשֵׁב כְּרוּבִים   אַתָּה שֹׁכֵן שְׁחָקִים

תִּתְהַלֵּל בִּצְבָאֲךָ   וְאַתְּ עַל־רֹאשׁ מְהֻלָּלָם
גַּלְגַּל לֹא־יְשָׂאֲךָ   אַף כִּי־חַדְרֵי אוּלָם:

וּבְהִנָּשְׂאֲךָ עֲלֵיהֶם   עַל־כֵּס נִשָּׂא וָרָם
אַתָּה קָרוֹב אֲלֵיהֶם   מֵרוּחָם וּמִבְּשָׂרָם
פִּיהֶם יָעִיד בָּהֶם   כִּי־אֵין בִּלְתְּךָ יֹצְרָם

מִי־זֶה לֹא יִרָאֲךָ   וְעֹל מַלְכוּתְךָ עָלָם
אוֹ מִי לֹא יִקְרָאֲךָ   וְאַתָּה נוֹתֵן אָכְלָם:

דָּרַשְׁתִּי קִרְבָתְךָ   בְּכָל־לִבִּי קְרָאתִיךָ

And going out to meet Thee
I found Thee coming toward me,
Even as, in the wonder of Thy might,
In the sanctuary I have beheld Thee.
Who shall say he hath not seen Thee?—
Lo, the heavens and their hosts
Declare the fear of Thee
Though their voice be not heard.

Doth then, in very truth,
God dwell with man?
What can he think—every one that thinketh,
Whose foundation is in the dust—
Since Thou art holy, dwelling
Amid their praises and their glory?
Angels adore Thy wonder,
Standing in the everlasting height;
Over their heads is Thy throne,
And Thou upholdest them all!

וּבְצֵאתִי לִקְרָאתְךָ   לִקְרָאתִי מְצָאתִיךָ
וּבְפִלְאֵי גְבוּרָתְךָ   בַּקֹּדֶשׁ חֲזִיתִיךָ

מִי יֹאמַר לֹא־רָאָךְ   הֵן שָׁמַיִם וְחֵילָם
יַגִּידוּ מוֹרָאָךְ   בְּלִי נִשְׁמַע קוֹלָם:

הַאָמְנָם כִּי־יֵשֵׁב   אֱלֹהִים אֶת־הָאָדָם
וּמַה־יַּחְשֹׁב כָּל־חֹשֵׁב   אֲשֶׁר בֶּעָפָר יְסוֹדָם
וְאַתָּה קָדוֹשׁ יוֹשֵׁב   תְּהִלּוֹתָם וּכְבוֹדָם

חַיּוֹת יוֹדוּ פִלְאָךְ   הָעֹמְדוֹת בְּרוּם עוֹלָם
עַל־רָאשֵׁיהֶם כִּסְאָךְ   וְאַתָּה נֹשֵׂא כֻלָּם:

74

ELIJAH AND ELISHAH

Our portents linger—
Where is the God of Elijah?[1]

The son who hearkeneth unto His words,
Crying of violence out of his sorrows,
Saith, Where is the Rock and His Names?[2]
A thousand years He hath not answered him.[3]

The Tishbite decreed for Ephraim,
And closed up the heavens;
At his word came fire and water down;
I Kings 18. On Mount Carmel—there he proved Him.

I Kings17,10-16. He spake of the jar and the cruse,
And therein set a blessing flowering;
I Kings17,17-24. He restored the dead from the pit—
Who hath heard such things and who hath
seen them?

II Kings 1,9-14. He caused the burning of the captains and
their fifties;
He fasted forty days with their nights;

[1] See Mal. 3,23.

[2] Another rendering may possibly be שנותיו for שמותיו. See Ps. 61,7.

[3] Jehudah Halevi lived about 1000 years after the destruction.

74

איה אלהי אליהו

הבדלה

אֹתוֹתֵינוּ הִתְמַהְמָהוּ
אַיֵּה אֱלֹהֵי אֵלִיָּהוּ
בֵּן שֹׁמֵעַ אֶל־אִמְרוֹתָיו
צֹעֵק חָמָס מִצָּרוֹתָיו
אָמַר אַיֵּה צוּר וּשְׁמוֹתָיו
אֶלֶף שָׁנִים לֹא עָנָהוּ.
גָּזַר תִּשְׁבִּי עַל־אֶפְרַיִם
וַיַּעְצֹר אֶת־הַשָּׁמַיִם
וְעַל־פִּיו יָרְדוּ אֵשׁ וָמַיִם
הַר הַכַּרְמֶל שָׁם נִסָּהוּ.
דִּבֵּר עַל־כַּד עִם־צַפַּחַת
וּבְרָכָה שָׁם בָּם פֹּרַחַת
הֵשִׁיב הַמֵּת מִן־הַשַּׁחַת
מִי־שָׁמַע זֶה, וּמִי רָאָהוּ
הַבְעִיר שָׂרִים וַחֲמִשֵּׁיהֶם
צָם אַרְבָּעִים עִם־אֶמְשֵׁיהֶם

I Kings 17,4-6. The ravens assembled as though called together
To give him his food.

And when he went up on high in a whirlwind,
And in a burning chariot of fire,
II Kings 2,12 Then turned Elisha, bitterly crying:
"My father, my father!" but he answered
him not.

Job 38,30. The floods of Jordan were congealed,
II Sam. 22,37. So that their feet slipped not;
Ps. 18,37. Also for Elisha stood they up—
They that looked on him saw and were amazed.

Those watching for the signs foretold—
How long, until they see the wondrous
happenings
When these marvels are wrought before them,
The work of the Lord which is terrible.[1]

[1] The alphabet in acrostic reaches only to the letter ח.

נוֹסְדוּ עֹרְבִים לִמְבַקְשֵׁיהֶם
לָתֵת לַחְמוֹ, וַיְּנֻהוּ.
וּבְעֵת עָלָה רוֹם בִּסְעָרָה
וּבְמִרְכֶּבֶת אֵשׁ בֹּעֵרָה
וֶאֱלִישָׁע שָׁב צֹעֵק מָרָה
אָבִי אָבִי, וְלֹא עָנָהוּ.
זִרְמֵי יַרְדֵּן הִתְלַכָּדוּ
עַד קַרְסֻלָּיו לֹא מָעָדוּ
גַּם לֶאֱלִישָׁע כֵּן עָמָדוּ
צֹפָיו רָאוּ וַיִּתְמָהוּ.
חוֹכֵי אֹתוֹת הַנְּבָאוֹת
מָתַי יֶחֱזוּ הַנּוֹרָאוֹת
בַּעֲשׂוֹת נֶגְדָּם הַנִּפְלָאוֹת
מַעֲשֵׂה יְיָ כִּי־נוֹרָא הוּא.

75

MY HEART SEETH THEE

My thoughts awaken me with Thy name,
And set Thy mercies before me.

They teach me of the soul Thou hast formed,
Bound up within me;—it is wonderful in mine
eyes!

And my heart seeth Thee and hath faith in
Thee
As though it had stood by at Sinai.

I have sought Thee in my visions, and there
passed
Thy glory by me, descending in my clouds.

My musings have roused me from my couch
To bless Thy glorious Name, O Lord.

75

ולבי ראך

רשות

⏑ – – – | ⏑ – – – – | ⏑ – – – ‖

יְעִירוּנִי בְשִׁמְךָ רַעֲיוֹנָי
וְיָשִׂימוּ חֲסָדֶיךָ לְפָנָי

הֲבִינוּנִי דְבַר נֶפֶשׁ יְצַרְתָּהּ
קְשׁוּרָה בִי וְהִיא נִפְלָאת בְּעֵינָי

וְלִבִּי רָאֲךָ וַיַּאֲמֵן בָּךְ
כְּאִלּוּ מָעֳמָד הָיָה בְסִינָי

דְּרַשְׁתִּיךָ בְחֶזְיוֹנַי וְעָבַר
כְּבוֹדְךָ בִּי וְיָרַד בַּעֲנָנָי

הֲקִימוּנִי שְׂעִיפַי מִיְצוּעַי
לְבָרֵךְ שֵׁם כְּבוֹדְךָ אֲדֹנָי:

76

A NEW SONG

(For rhymed version see page 170)

The day the depths were turned into dry land,
A new song sang the redeemed.
That day Thou wast honoured of the foe, and wast precious unto me,
And didst lay for Thyself a foundation of strength from the mouths of sucklings.[1]
Thou didst sink in deceit the feet of the daughter of the Anamim[2],
Cant. 7,1-2. But the steps of the Shulamite were beautiful in sandals.
And all that see me shall sing, when they look upon mine honour:[3]
Deut. 32,31. "There is none like the God of Jeshurun"—even though our foes be the judges.
So wilt Thou raise my banners over those that are left,
And gather them that are scattered as though gathering ears of corn.

[1] This stanza is omitted in Heidenheim's Maḥzor, the opening ' being taken as the first letter of the acrostic. Brody opens the acrostic wlth the second '.

[2] Mentioned among the sons of Mizraim. See Gen.10,13.

[3] Thus Brody's reading; וכל רואי ישירון בעת הודי ישורון Heidenheim reads: וכל רואי ישורון בבית הודי ישוררון, which seems less probable. (See rhymed version).

76

שירה חדשה

גאולה לפסח

– – – – – | – – – – –

יוֹם לַיַּבָּשָׁה נֶהֶפְכוּ מְצוּלִים
שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים:

יוֹם בְּצַר נִכְבַּדְתָּ וְאֵלַי נֶחְמַדְתָּ
וְלָךְ עֹז יִסַּדְתָּ מִפִּי עוֹלֲלִים:

הִטְבַּעְתָּ בְתַרְמִית רַגְלֵי בַת־עֲנָמִית
וּפַעֲמֵי שׁוּלַמִּית יָפוּ בַּנְּעָלִים:

וְכָל־רֹאַי יְשִׁירוּן בְּעֵת הוֹדִי יְשׁוּרוּן
אֵין כָּאֵל יְשֻׁרוּן וְאֹיְבֵינוּ פְּלִילִים:

דְּגָלַי כֵּן תָּרִים עַל־הַנִּשְׁאָרִים
וּתְלַקֵּט פְּזוּרִים כִּמְלַקֵּט שִׁבֳּלִים:

They that come unto Thee within the covenant
of Thy seal,
They that from the birth are consecrated to
Thy name—

They show[1] their sign unto all that see them,
And on the corners of their garment they make
fringes.

For whom is this one inscribed? Discern now
the truth:
Gen. 38,25. Whose are the signet and the threads of blue?—

Ah, turn again to consecrate her, and cast her
out no more;
Cant. 2,17. And let the light of her sun arise, and the
shadows flee away.

The belovèd exalt Thee; with song they come
before thee:
Ex. 15,11. "Who is like unto Thee, O Lord, among the
mighty?"

[1] Brody: הֶרְאוּ; Heidenheim reads הַרְאֵה. (See rhymed version).

הַבָּאִים עִמְּךָ   בִּבְרִית חֹתָמְךָ
וּמִבֶּטֶן לְשִׁמְךָ   הֵם נִמֹּלִים:

הֶרְאוּ אֹתָם   לְכָל־רֹאֶה אוֹתָם
וְעַל־כַּנְפֵי כְסוּתָם   יַעֲשׂוּ גְדִלִים:

לְמִי זֹאת נִרְשָׁמֶת   הַכֶּר־נָא דְּבַר אֱמֶת
לְמִי הַחֹתֶמֶת   וְהַפְּתִילִים:

וְשׁוּב שֵׁנִית לְקַדְּשָׁהּ   וְאַל־תּוֹסֶף לְגָרְשָׁהּ
וְהַעֲלֵה אוֹר שִׁמְשָׁהּ   וְנָסוּ הַצְּלָלִים:

יְדִידִים רוֹמְמוּךָ   בְּשִׁירָה קִדְּמוּךָ
מִי־כָמֹכָה   אֲדֹנָי בָּאֵלִים:

77

SABBATH PEACE

To love of thee I drink my cup—
Peace to thee, peace, O Seventh Day!

Six days of work are like thy slaves,
Job 7.4. While toiling through them, full of restlessness,
Gen. 29.20. All of them seem to me but as a few days,
For the love I have to thee, O day of my delight!

I go forth on the first day to do my work,
To set in order the next Sabbath day's array:
For God hath placed the blessing there:
Thou alone art my portion for all my toil.

The lamp for my holy day is from the light of
mine Holy One;
The sun and stars are jealous of my sun.
What care I for the second day or the third?
Let the fourth day hide his lights—

77

שלום לך יום השביעי

— — ⌣ — — | — — — ⌣ — —

עַל־אַהֲבָתְךָ אֶשְׁתֶּה גְבִיעִי
שָׁלוֹם לְךָ שָׁלוֹם יוֹם הַשְּׁבִיעִי:

שֵׁשֶׁת יְמֵי מַעֲשֶׂה לְךָ כַּעֲבָדִים
אִם־אֶעֱבֹד בָּהֶם אֶשְׂבַּע נְדֻדִים
כֻּלָּם בְּעֵינַי הֵם יָמִים אֲחָדִים
מֵאַהֲבָתִי בָּךְ יוֹם שַׁעֲשׁוּעִי:

אֵצֵא בְּיוֹם רִאשׁוֹן לַעֲשׂוֹת מְלָאכָה
לַעֲרֹךְ לְיוֹם שַׁבָּת הַמַּעֲרָכָה
כִּי הָאֱלֹהִים שָׂם שָׁם הַבְּרָכָה
אַתָּה לְבַד חֶלְקִי מִכָּל־יְגִיעִי:

מָאוֹר לְיוֹם קָדְשִׁי מְאוֹר קָדְשִׁי
שֶׁמֶשׁ וְכוֹכָבִים קִנְאוּ לְשִׁמְשִׁי
מַה־לִּי לְיוֹם שֵׁנִי אוֹ לַשְּׁלִישִׁי
יַסְתִּיר מְאוֹרוֹתָיו יוֹם הָרְבִיעִי:

I hear a herald of good tidings from the fifth
day forth:
To-morrow cometh fresh life for my soul!
The morning for my labour, the evening for
my freedom;
I shall be summoned to the table of my King,
my Shepherd!

I find upon the sixth day my soul rejoicing,
For there draweth nigh to me the time of rest;
Albeit I go about, a wanderer, to find relief,
At even I forget all my weariness and wandering.

How sweet to me the time between the lights—
To see the face of Sabbath, with mien renewed!
O come with apples, bring ye many raisin
cakes—
This is the day of my rest, this my love, my
friend.

I will sing to thee, O Sabbath, songs of love;
So it befitteth thee, for thou art a day of
enjoyments,
A day of pleasures, yea, of banquets three,
Pleasure at my table, pleasure of my couch.

אֶשְׁמַע מְבַשֵּׂר טוֹב   מִיּוֹם חֲמִישִׁי
כִּי־מָחֳרַת יִהְיֶה   נֶפֶשׁ לְנַפְשִׁי
בֹּקֶר לְעַבְדֻתִי   עֶרֶב לְחָפְשִׁי
קָרוּא אֱלֵי שֻׁלְחַן   מַלְכִּי וְרוֹעִי:

אֶמְצָא בְּיוֹם שִׁשִּׁי   נַפְשִׁי שְׂמֵחָה
כִּי־קָרְבָה אֵלַי   עֵת הַמְּנוּחָה
אִם נָע וָנָד אֵלֵךְ   לִמְצֹא רְוָחָה
עֶרֶב וְאֶשְׁכַּח כָּל־   נוֹדִי וְנוֹעִי:

מַה־נָּעֲמָה לִי עֵת   בֵּין הַשְּׁמָשׁוֹת
לִרְאוֹת פְּנֵי שַׁבָּת   פָּנִים חֲדָשׁוֹת
בֹּאוּ בְתַפּוּחִים   הַרְבּוּ אֲשִׁישׁוֹת
זֶה יוֹם מְנוּחִי זֶה   דּוֹדִי וְרֵעִי:

אָשִׁיר לְךָ שַׁבָּת   שִׁירֵי יְדִידוֹת
כִּי־יָאֲתָה לָךְ כִּי   אַתְּ יוֹם חֲמֻדוֹת
יוֹם תַּעֲנוּגִים גַּם   שָׁלֹשׁ סְעוּדוֹת
תַּעֲנוּג לְשֻׁלְחָנִי   תַּעֲנוּג יְצוּעִי:

78

A CAMPING PLACE

Fair and good it is to hold a camping place
within Thine house,
For the people in whose midst Thy name doth
rest;

That Name whose dwelling is the infinite space—
though He
Isa. 57,15; 53,7. Is found within the contrite heart and with
the humble man.

And heaven's heights cannot contain Him,
even though
He came down upon Sinai and abode in a bush.

His way is very near and it is very far,
For all that He doeth is for the sake of all
that is, and for His own sake.

Lo, upon my heart is a thought from my God;
Yea, also upon my tongue is an answer from
the Lord.

78

בביתך מחנה

רשות

‖ – ⏑ – – – | – ⏑ – – – | – ⏑ – – –

יָפֶה וְטוֹב לֶאֱחֹז בְּבֵיתְךָ מַחֲנֶה
לְעַם אֲשֶׁר שִׁמְךָ בְּקִרְבָּם יַחֲנֶה

הַשֵּׁם אֲשֶׁר שִׁכְנוֹ בְּרוּם עוֹלָם וְהוּא
נִמְצָא בְּלֵב דַּכָּא וְעִם אִישׁ נַעֲנֶה

וּשְׁמֵי מְרוֹמִים לֹא יְכִילוּהוּ וְאִם
יָרַד עֲלֵי סִינַי וְשָׁכַן בַּסְּנֶה

דְּרָכוֹ מְאֹד קְרֵבָה וְלִמְאֹד רָחֲקָה
כִּי כֹל אֲשֶׁר פָּעַל לְיֵשׁ וּלְמַעֲנֶה

הֵן עַל־לְבָבִי מֵאֱלֹהַי מַחֲשָׁב
גַּם עַל־לְשׁוֹנִי מֵאֲדֹנָי מַעֲנֶה:

79

NATURE AND LAW[1]

(For rhymed version see page 172)

The words of God are pure; they are more
precious than rubies;
They are wrapped up in hearts, they are
bound up in souls.

Weary are all words with fervent pursuit after
His praises,
For what hath one of numbered days to do
with His infinite eternities?
As clouds above the dust, so high above him
are God's ways.

How can understanding that is deficient and
reason that is cut short
Grasp the ways of might, the high, the impregnable?

Be silent before Him, each that speaketh of Him,
and perish his thought!
Only about His works let him frame song, let
him ply his tongue;
Yea, concerning the law of His mouth let him
lift his voice and make loud his throat.[2]

[1] Referred to by Zunz as a *Piyut* for the 1st day of Pentecost. It occurs in the Avignon ritual and others.

[2] The liturgies read these two lines thus:
אך במפעליו יחבר קול וירחיב את גרונו
ובדברי שיר יגבר פיו ויאריך את לשונו.
See rhymed version.

79

אמרות האל טהרות

מאורה

▮– – ◡ – | – – ◡ – | – – ◡ – | – – ◡ –

אִמֲרוֹת הָאֵל טְהוֹרוֹת מִפְּנִינִים הֵם יְקָרוֹת
בַּלְּבָבוֹת הֵם צְרֻרוֹת בַּנְּפָשׁוֹת הֵם קְשֻׁרוֹת:

יָגְעוּ כָּל־הַדְּבָרִים מְדֻלָּק אַחַר שְׁבָחָיו
מַה־לְּבַדְיָמִים סְפוּרִים אַחֲרֵי נֵצַח נְצָחָיו
כַּשְּׁחָקִים מֵעֲפָרִים גָּבְהוּ מֶנּוּ אֳרָחָיו

מַה־לְּדֵעוֹת הַחֲסֵרוֹת וּתְבוּנוֹת הַקְּצָרוֹת
לֶאֱחֹז דַּרְכֵי גְבוּרוֹת הַגְּבֹהוֹת הַבְּצֻרוֹת:

הַס לְפָנָיו כָּל־מְדַבֵּר בּוֹ, וְאָבַד רַעֲיוֹנוֹ
אַף בְּמִפְעָלָיו יְחַבֵּר שִׁיר וְיַאֲרִיךְ אֶת־לְשׁוֹנוֹ
גַּם בְּתוֹרַת פִּיו יְגַבֵּר קוֹל וְיָרִים אֶת־גְּרוֹנוֹ

Tongues be giving forth speech, extolling,
crowning;
Souls be glorifying, now to praise, and now to
teach.[1]

Micah 6,6. But wherewith shall I bow down and be worthy
to come before the Lord?[2]
Ps. 42,5. Shall I lead the procession to the house of God
with calves for mine offering?
Will He say: I will deliver them from the
grave; I will be a father to My children?

All the lands, behold, are alien;[3] so that one
cannot bring an offering that is pure;
O build the chiefest city;[4] be Thou pleased as
with oblation from her courts.

Isa. 19,6. Emptied is wisdom and dried up from the
hearts of Kalkol and Darda:[5]
All that they have known[6] and thought
is not as He thinketh and knoweth.
His works are too strong, too many, for the
searching out of wisdom and reason.

His untold marvels, day by day, multiplying
and bearing fruit—
Ps. 71,15. These give unceasingly songs to Him, knowing
not their numbers.[7]

[1] The liturgies read here: בִּין להבין ולהורות.

[2] " " " " ואדבר לאדני.

[3] " " " " הן ארצות כל לזרות . .

[4] " " " " " תבנה ראשית עירות.

[5] Wise men of the east. See I Kings 5,11.

[6] The liturgies read יזמו for ידעו.

[7] " " " סדורות for ספורות.

הַלְּשׁוֹנוֹת מַאֲמִירוֹת   מַעֲרִיצוֹת מַעֲטִירוֹת
הַנְּשָׁמוֹת מַאֲדִירוֹת   בֵּין לְהוֹדוֹת בֵּין לְהוֹרוֹת:

וּבַמֶּה אִכַּף אֲקַדֵּם   אֶזְכֶּה לִפְנֵי אֲדֹנָי
בֵּית אֱלֹהִים הָאֲדַדֵּם   בַּעֲגָלִים קָרְבָּנִי
מִשְּׁאוֹל יֹאמַר וְאֶפְדֵּם   אֶהְיֶה כְּאָב לְבָנַי

כָּל־אֲרָצוֹת הֵן לְזָרוֹת   מִבְּלִי הַקְרִיב טְהֹרוֹת
תִּבָּנֶה רֹאשׁ הֶעֲיָרוֹת   תַּחְפּוֹץ שַׁי בָּעֲזָרוֹת:

דַּלְּלוּ חָכְמוֹת וְחָרְבוּ   מִלְּבַב כַּלְכֹּל וְדַרְדַּע
כֹּל אֲשֶׁר יָדְעוּ וְחָשְׁבוּ   לֹא כְּמוֹ חָשַׁב וְיָדַע
מַעֲשָׂיו עָצְמוּ וְרָבוּ   מֵחֵקֶר חָכְמָה וּמַדָּע

נִפְלְאוֹתָיו לֹא סְפוּרוֹת   יוֹם לְיוֹם רָבוֹת וּפָרוֹת
יִתְּנוּ תָמִיד זְמִרוֹת   לוֹ, וְלֹא יָדְעוּ סְפֹרוֹת:

Behold clear witnesses are Thine: they fill
every mountain and hill;
For upon every creature's form there is of God
a seal and a token,
And the shining of all the lights—the shining
of seven for seven.

Even as He made of the seven lamps seven
constellations,
So maketh He men's eyes luminaries to look
upon the Light.

הַא־לְךָ עֵדִים בְּרוּרִים   מִלְאוּ כָל־הַר וָגֶבַע
כִּי בְכָל־צוּרוֹת יְצוּרִים   יֵשׁ לְאֵל חוֹתָם וְטֶבַע
וַהֲרֵי כָל־הַמְּאוֹרִים   וַהֲרֵי שֶׁבַע לְשֶׁבַע

כַּאֲשֶׁר שֶׁבַע מְארוֹת   שָׁם לְשֶׁבַע הַמְּנוֹרוֹת
שָׂם לְעֵינַיִם מְאִירוֹת   לַחֲזוֹת אֶת־הַמְּארוֹת:

80

SLEEPER WITH HEART AWAKE

(For rhymed version see page 174)

O Sleeper, with heart awake, burning and
tempest-tossed,
Go forth now and shake thyself, and walk in
the light of My face.

Num. 24,17. Arise, ride on and prosper: there shall come
forth a star for thee,
And he who lay down in the dungeon shall
go up to the summit of Sinai.

Let not their soul exult which say: Condemned
Is Zion; for lo! My heart is there, and Mine
eyes are there.

I reveal Me and I hide Me; I am angry, I am
appeased;
Who shall have pity upon my children except-
ing I myself?

80

ישן ולבו ער

רשות

— — — ◡ — —

יָשֵׁן וְלִבּוֹ עֵר   בּוֹעֵר וּמִשְׁתָּעֵר
צֵא־נָא וְהִנָּעֵר   וּלְכָה בְּאוֹר פָּנָי

קוּמָה צְלַח וּרְכַב   דָּרַךְ לְךָ כּוֹכָב
וַאְשֶׁר בְּבוֹר שָׁכַב   עֲלֵה לְרֹאשׁ סִינָי

אַל־תַּעֲלֹז נַפְשָׁם   הָאֹמְרִים תֶּאְשַׁם
צִיּוֹן וְהִנֵּה שָׁם   לִבִּי וְשָׁם עֵינָי

אָגֹל וְאֶסְתַּתֵּר   אֶקְצֹף וְאֵעָתֵר
מִי יַחְמֹל יוֹתֵר   מִנִּי עֲלֵי בָנָי:

RHYMED TRANSLATIONS

2

ODE TO ZION

Zion, wilt thou not ask if peace's wing
Shadows the captives that ensue thy peace,
Left lonely from thine ancient shepherding?

Lo! west and east and north and south—
world-wide—
All those from far and near, without sur-
cease,
Salute thee: Peace and Peace from every side;

And Peace from him that from the captive's
fount
Of tears, is giving his like Hermon's dew,
And longing but to shed them on thy mount.

I with the jackal's wail have mourned thee
long,
But dreaming of thine own restored anew
I am a harp to sound for thee thy song.

My heart to Bethel sorely yearneth yet,
Peniel and Mahanaim; yea, where'er
In holy concourse all thy pure ones met.

There the Shekhinah dwelt; to thee was given
  Thy Maker's Presence when He opened there
The gates of thee toward the gates of Heaven.

And only glory from the Lord was thine
  For light; and moon and stars and sunshine
    waned,
Nor gave more light unto thy light divine.

O I would choose but for my soul to pour
  Itself where then the Spirit of God remained
Outpoured upon thy chosen ones of yore.

Thou art the royal house; thou art the throne
  Of God; and how come slaves to sit at last
Upon the thrones which were thy lords' alone?

Would I were wandering in those places dear
  Where God revealed Himself in ages past,
Showing His light to messenger and seer!

And who will make me wings that I may fly,
  That I may take my broken heart away
And lay its ruins where thy ruins lie?

Prostrate upon thine earth, I fain would thrust
  Myself, delighting in thy stones, and lay
Exceeding tender hold upon thy dust.

Yea, more, at Hebron, by the tombs in her
  Of mine own fathers, I would stand and gaze
In wonder at thy chosen sepulchre;

And pass into thy forest and incline
To Carmel, and would stand in Gilead's ways
And marvel at that distant mountain thine—[1]

Thy Mount Abarim and thy Mountain Hor,
There where the two great luminaries sleep
Which were thy teachers and thy lights before.

The life of souls thine air is; yea, and thou
Hast purest myrrh for grains of dust; and deep
With honey from the comb thy rivers flow.

Sweet to my soul 'twould be to wander bare
And go unshod in places waxen waste—
Desolate since thine oracles were there;

Where thine Ark rested, hidden in thine heart,
And where, within, thy Cherubim were placed
Which in thine inmost chambers dwelt apart.

I will cut off and cast away my crown
Of locks, and curse the season which profaned
In unclean land the crowns which were thine own.

[1] See note in prose version.

How shall it any more be sweet to me
  To eat or drink, while dogs all unrestrained
Thy tender whelps devouring I must see?

Or how shall light of day at all be sweet
  Unto mine eyes, while still I see them killed—
Thine eagles—caught in ravens' mouths for
    meat?

O cup of sorrow! gently! let thy stress
  Desist a little! for my reins are filled
Already, and my soul with bitterness.

I, calling back Oholah's memory,
  Drink thine hot poison; and remembering
Oholibah, I drain the dregs of thee.

Zion! O perfect in thy beauty! found
  With love bound up, with grace encompass-
    ing,
With thy soul thy companions' souls are
    bound:

They that rejoice at thy tranquillity,
  And mourn the wasteness of thine overthrow
And weep at thy destruction bitterly;

They from the captive's pit, each one that
    waits

Panting towards thee; all they bending low,
Each one from his own place, towards thy
gates;

The flocks of all thy multitudes of old
That, sent from mount to hill in scattered
flight,
Have yet forgotten nevermore thy fold;

That take fast, clinging hold upon thy skirt,
Striving to grasp the palm-boughs on thine
height,
To come to thee at last with strength begirt.

Shinar and Pathros—nay, can these compare
With thee in state? And can thy purity,
And can thy light be like the vain things
there?

And thine anointed—who among their throng
Compareth? Likened unto whom shall be
Levites and seers and singers of thy song?

Lo! it shall pass, shall change, the heritage,
Of vain-crowned kingdoms; not all time
subdues
Thy strength; thy crown endures from age to
age.

Thy God desired thee for a dwelling-place;
  And happy is the man whom He shall
    choose,
And draw him nigh to rest within thy space.

Happy is he that waiteth:—he shall go
  To thee, and thine arising radiance see
When over him shall break thy morning glow;

And see rest for thy chosen; and sublime
  Rejoicing find amid the joy of thee
Returned unto thine olden youthful time.

8

ON THE WAY TO JERUSALEM

Beautiful height! O joy! the whole world's
  gladness!
 O great King's city, mountain blest!
My soul is yearning unto thee—is yearning
 From limits of the west.

The torrents heave from depths of mine heart's
  passion,
 At memory of thine olden state,
The glory of thee borne away to exile,
 Thy dwelling desolate.

And who shall grant me, on the wings of
  eagles,
 To rise and seek thee through the years,
Until I mingle with thy dust belovèd,
 The waters of my tears?

I seek thee, though thy King be no more in
  thee,
 Though where the balm hath been of old—
Thy Gilead's balm—be poisonous adders
  lurking,
 Winged scorpions manifold.

Shall I not to thy very stones be tender?
  Shall I not kiss them verily?
Shall not thine earth upon my lips taste
    sweeter
  Than honey unto me?

33

TO THE BRIDEGROOM

Rejoice, O young man, in thy youth,
  And gather the fruit thy joy shall bear,
Thou and the wife of thy youth,
  Turning now to thy dwelling to enter there.

Glorious blessings of God, who is One,
  Shall come united upon thine head;
  Thine house shall be at peace from dread,
Thy foes' uprising be undone.
  Thou shalt lay thee down in a safe retreat;
  Thou shalt rest, and thy sleep be sweet.

In thine honour, my bridegroom, prosper and
    live;
  Let thy beauty arise and shine forth fierce;
  And the heart of thine enemies God shall
    pierce,
And the sins of thy youth will He forgive,
  And bless thee in increase and all thou shalt
    do,
  When thou settest thine hand thereto.

And remember thy Rock, Creator of thee,
  When the goodness cometh which He shall
    bring;
  For sons out of many days shall spring,
And e'en as thy days thy strength shall be.
  Blessèd be thou when thou enterest,
  And thy going out shall be blest.

'Mid the perfect and wise shall thy portion lie,
  So thou be discreet where thou turnest thee;
  And thine house shall be builded immovably,
And "Peace" thou shalt call, and God shall
    reply;
  And peace shall be thine abode; and sealed
  Thy bond with the stones of the field.

Thy glory shall rise, nor make delay;
  And thee shall He call and choose; and thy
    light
  In the gloom, in the darkness of the night,
Then shall break forth like the dawn of day;
  And out from the shining light of the morn
  Shall the dew of thy youth be born.

38

FORSAKEN

(The Hebrew text is translated from an Arabic song)

I am of little worth, and poor, apart
From him, my glory; and amid the years
My form grows like a shadow; till my heart
Is old, but not by my years' number; lo,
My witnesses:—the number of the years
Of this my sojourning. Nay, but I grow
So old in his forsaking.—If in truth
He shall come back to me amid the years,
Then shall come back to me with him my youth.

47

HAST THOU FORGOTTEN?

My Love! hast Thou forgotten
  Thy rest
  Upon my breast?
And wherefore hast Thou sold me
To be enslaved for aye?
Have I not followed Thee upon the way
Of olden time within a land not sown?
Lo! Seir and Mount Paran—nor these alone—
  Sinai and Sin—yea these
  Be all my witnesses.

For Thee my love was ever,
  And mine
  Thy grace divine;
And how hast Thou apportioned
My glory away from me?
Thrust unto Seir, pursued, sent forth to flee
Until Kedar, nor suffered to abide;
Within the Grecian fiery furnace tried;
  Afflicted, weighed with care,
  With Media's yoke to bear—

And is there any to redeem but Thee?
Or other captive with such hope above?
O give Thy strength to me,
For I give Thee my love!

60

VISION OF GOD

To meet the fountain of true life I run;
Of this so vain and empty life I tire.
To see my King's face is my sole desire;
  Beside Him have I fear or dread of none.

O that a dream might hold Him in its bond!
I would not wake; nay, sleep should ne'er
    depart.
Would I might see His face within my heart!
  Mine eyes would never ask to look beyond.

62

WONDERFUL IS THY LOVE

Let my sweet song be pleasing unto Thee—
  The incense of my praise—
O my Belovèd that art flown from me,
  Far from mine errant ways!
(But I have held the garment of His love,
Seeing the wonder and the might thereof).
The glory of Thy name is my full store—
My portion for the toil wherein I strove:
Increase the sorrow:—I shall love but more!
  Wonderful is Thy love!

66

THE LORD IS MY PORTION

Servants of time, lo! these be slaves of slaves;
But the Lord's servant hath his freedom whole.
Therefore, when every man his portion craves,
"The Lord God is my portion," saith my soul.

69

UNTIL DAY AND NIGHT SHALL CEASE

Lo! sun and moon, these minister for aye;
  The laws of day and night cease nevermore:
Given for signs to Jacob's seed that they
  Shall ever be a nation—till these be o'er.
If with His left hand He should thrust away,
  Lo! with His right hand He shall draw them
    nigh.
Let them not cry despairing, nay, nor say:
  Hope faileth and our strength is near to die.
Let them believe that they shall be alway,
  Nor cease until there be no night nor day.

73

GOD IN ALL

O Lord, where shall I find Thee?
  All-hidden and exalted is Thy place;
And where shall I not find Thee?
  Full of Thy glory is the infinite space.

  Found near-abiding ever,
He made the earth's ends, set their utmost bar;
  Unto the nigh a refuge,
Yea, and a trust to those who wait afar.
  Thou sittest throned between the Cherubim,
  Thou dwellest high above the cloud-rack dim.
Praised by Thine hosts and yet beyond their
    praises
  Forever far exalt;
The endless whirl of worlds may not contain
    Thee,
  How, then, one temple's vault?

  And Thou, withal uplifted
O'er man, upon a mighty throne apart,
  Art yet forever near him,
Breath of his spirit, life-blood of his heart!
  His own mouth speaketh testimony true
  That Thou his Maker art alone; and who
Shall fear Thee not, for lo! upon their shoulders
  Thy yoke divinely dread!
Who shall forbear to cry to Thee, That givest
  To all their daily bread?

Longing I sought Thy presence;
Lord, with my whole heart did I call and pray,
And going out toward Thee,
I found Thee coming to me on the way;
Yea, in Thy wonders' might as clear to see
As when within the shrine I looked for Thee.
Who saith he hath not seen Thee? Lo! the heavens
And all their host, aflame
With glory, show Thy fear with speech unuttered,
With silent voice proclaim.
And can the Lord God truly—

God, the Most High—dwell here within man's breast?
What shall he answer, pondering—
Man, whose foundations in the dust do rest?
For Thou art holy, dwelling 'mid the praise
Of them that waft Thee worship all their days.
Angels adoring, singing of Thy wonder,
Stand upon Heaven's height;
And Thou, enthroned o'erhead, all things upholdest
With everlasting might.

76

A NEW SONG

The day the saved of God
Traversed the deep dryshod,
  Then a new song
  Sang Thy redeemèd throng.

Lo, sunken in deceit
The Egyptian daughter's feet,
The while, the Shulamite
Went shod in fair delight.[1]
  Then a new song
  Sang Thy redeemèd throng.

All that on Jeshurun gaze
Shall see him shrined in praise,[2]
For Jeshurun's God arose
Acclaimèd by his foes.
  Then a new song
  Sang Thy redeemèd throng.

Thy banners Thou wilt set
O'er those remaining yet,
And gather those forlorn
As gathering ears of corn.
  Then a new song
  Sang Thy redeemèd throng.

[1] See note 1 in prose version.
[2] See note 3 in prose version.

These that have come to Thee
Under Thy seal to be,
They from the birth are Thine,
Bound by a holy sign.
Then a new song
Sang Thy redeemèd throng.

Their token show to all
Whose eyes upon them fall:
Lo, on their garment's hem
The fringe ordained for them!
Then a new song
Sang Thy redeemèd throng.

For whom then are they sealed?
Let truth now be revealed:
Whose is the seal, and who
Shall claim the thread of blue?
Then a new song
Sang Thy redeemèd throng.

Ah, take her as of yore,
And cast her forth no more;
Let sunlight crown her day
And shadows flee away.
Then a new song
Sang Thy redeemèd throng.

For Thy belovèd throng
Still come to Thee with song,
Singing with one accord:
Now who is like Thee 'mid the gods, O Lord!
Still Thy redeemèd throng
Sing a new song.

79

NATURE AND LAW

The words of God are pure
And precious more than gems in fair display;
They are bound up in hearts for ever, yea,
In souls are held secure.

All speech grows weary in pursuit that flies
After His endless praise—
For what hath one of numbered days
To do with infinite eternities?—
As clouds above the dust, above him
soar God's ways.

What of the mind cut short?
And reason that is lacking strength to know?
How should it grasp the way of power—so
Impregnable a fort?

Silence before Him, all that speak of Him!
And perish all their thought!
Only the works His hand hath wrought
Let them declare, and may their lips o'erbrim
With singing and their voice be loud with
praises fraught.

Tongues be fulfilled of speech,
Exalting, crowning, telling o'er His praise;
Souls be extolling, still discerning ways
To learn and tell and teach.

But how shall I all humbly seek the Lord?
  Oblation once I gave
  Within His house—and "From the grave"
He said, "I yet will lift them at My word,
  And I will be a father to the sons I save."

  But strange are all the lands;
One cannot bring a gift without alloy.
Rebuild the chiefest city! Find Thy joy
  As once from holier hands.

Wisdom is withered that abode in state
  In hearts exceeding wise,
  For all they thought and did devise
Is other than He knoweth; yea, too great,
  Too many are His works for sight of wisdom's
    eyes.

  His wonders manifold
Bring daily marvels new in fruitful throngs.
These give to Him, unceasing, only songs,
  In numbers all untold.

Behold, clear witnesses enough are Thine!
  All mountains under Heaven
  They fill; on every form is graven
The seal of God; and all about them shine
  The kindred lights in heaven and earth of
    stars twice seven.

  For seven in the height
There shine the seven lamps in earthly guise,
Given to so illume the earth-dimmed eyes
  To look upon His light.

80

SLEEPER, WITH HEART AWAKE

O Sleeper with heart that waketh,
  Burning and tempest-torn,
Go, shake thee, walk with My radiance
  Upon thee borne.

Rise up, ride on and prosper:
  A star shall guide thy quest,
Till he that lay down in the dungeon
  Reach Sinai's crest.

Let not their soul be joyful
  Which talk of Zion's despair,
For there My heart is ever,
  And Mine eyes are there.

I reveal Myself and I hide Me,
  I am wroth, I restrain the rod;
For who should pity My children
  But I, their God?

NOTES ON TEXT

NOTES ON TEXT

5

להתעופף חמשים

Ll. 9–10 וְתַאֲוָתָהּ] The ו signifies "since (thou still)", as in Gen. 26,27: ואתם שנאתם; similarly for הלא Halper reads ולא; I have called attention in the notes *ad loc.* to the fact that this is an unnecessary correction introduced by Luzzatto, in conflict with the testimony of the manuscript.

L. 27. וְיָמוּטוּ] Kal, comp. Deut. 32, 35 and Isa. 54,10; the irregular vowel is due to the intended homophony with the verbs in l. 28, but this stylistic effect would be lost if we read וְיִמּוֹטוּ with Halper.

L. 50. וּבַרְזִלֵּי אֲדָנִים] So Ms. Oxford 1970; Luzzatto, following MS. Oxford 1971, has וברזלי אבנים, for which Halper suggests וברזל ואבנים.

L. 62. הָעֲצָמִים] So in the manuscripts which I have used, with the masc. suffix on account of the following adjective; the reading העצמות, which Halper prefers, should be ascribed to the haste of a copyist, who undoubtedly was familiar with Ez. 37, 4.

L. 68. וְכִתְכַלֶּת] So the manuscripts. The sense is: He

who observes the night sees a Mooress (the blackness of the night) in a dress interwoven with gold threads, and purple blue plains (sky and sea), set with jewels (the stars in heaven and their reflection in the mirror of the sea); comp. the following verses and שהתכלת דומה לים וים דומה לרקיע in Soṭa 17a, Ḥul. 89a, Men. 43b. I consider Edelmann's reading וּבְתְכֵלֶת, preferred by Halper, as a scribal error or a misprint.

Ll. 73–74. עֲדֵי יָם עֲדֵי לַיִל] Halper corrects and reads עֲדָיִים for עדי ים, following MS. Amram against all other texts, עֲלֵי לַיִל for עֲדֵי לַיִל. The obvious correction עדיים is found also in S. Joseph, *Gibeat Saul*, p. 108, who, however, retains עדי ליל, though apparently vocalizing it עֲדִי לַיִל. I cannot imagine that the poet wishes to designate sky and sea as ornaments of the night, nor do I find an analogy to this daring picture in any other poet. As long therefore as there is not a better reading or a MS. confirmation of this emendation, I shall cling to the traditional text, of which it can by no means be said that it "makes no sense". The poet says, while applying עדי to space and time: "as far as the sea stretches, as long as the night lasts—smooth watery mirror and clear celestial canopy". This thought is by no means unworthy of expression.

8

יפה נוף משוש תבל

It is difficult to establish definitely the metre of this poem. I have previously construed it as Basiṭ (*Diwan* and **שער השיר**, p. 96) and hence vocalized לָךְ in l. 2; later I abandoned this view (without giving up my theory with reference to anacrusis; comp. note to No. 68, l. 10, further below) and saw in it a Ṭawil, whence I vocalized לְךָ (מבחר השירה העברית, p. קפג) without introducing any other changes, because I believe that *fa'lun* is admissible for *fa'ulun* (— — for ⏑ ⏑ —); comp. my *Studien zu den Dichtungen Jeh. ha-Levis*, p. 26, n. 2; comp. also No. 9 of this collection and the note in *Diwan*, I, 137. Halper ("*The Scansion*, etc." in *JQR.*, N. S., IV, 169ff.) likewise takes the metre for Ṭawil, but he does not admit a change of metrical feet, preferring to change the text in six places. These changes I consider quite gratuitous. It is inconceivable to me how a connoisseur of language and poetry of Dr. Halper's rank could assume that Halevi said: וְאִם אֵין בָּךְ מְלָכַיִךְ (comp. the vocalization and word-order in Jer. 8,19). מְלָכַיִךְ is amorphous and anomalous, having no analogy in Scripture; the reference to Eccles. 10,17 is without importance, for אַשְׁרֵיךְ is sing. despite the י, but even if we follow Ibn Gikatilla in declar-

ing it a plural, then it is just a plural which by exception appears vocalized as a sing.; but I find no evidence at all for a suffixed noun vocalized half as a sing. and half as a plural.

26

למבחר החתנים

Ll. 2–3. יֶחֱזוּם—יֶחֱזוּם], comp. note *ad loc.* (*Diwan*, II, notes, p. 13); according to the correction introduced here (following the reading of Saphir quoted by Harkavy, III, 186) the sense is as follows: "The friend, from whom they (the friends gathered at the wedding feast) are far away, wishes to see them with his eyes, but his heart sees them as if they were standing before him."

32

בת שחר

L. 2. The reading given seems to me better than that of Davidson: וּלְקוֹל שִׁירָה נָעוֹרָה.

L. 8. מֶרְקָחִים] Davidson: מרחקים.

L. 13. מְדַדֶּיהָ] Davidson: מְדוֹדֶיהָ—הַיּוֹם] Davidson: כיום (MS. ביום).

L. 15. יְשַׁלֵּם] So Davidson, better than ישלים of my archetype.

L. 18. עֶפְרַת נָוֶה] better than Davidson: עפרה נוה.

Ll. 19–22. I follow Davidson's better readings, down to

אַתְּ, which is wanting in his archetype and for which he substitutes נָא. The sense is given in my notes to the *Diwan*, II, 34; the linguistic difficulties, which called forth my remark: וכונת הבית פשוטה בכללה ולא בפרטיה, are thus removed.

L. 25. בָּרָה] Davidson: יוֹנָה.

L. 26. שׁחֵר פָּנֶיהָ שְׁחַר] This is Davidson's reading; the sense is: "he who sees (literally: searches) her face sees the splendour of the stars". This reading is more interesting than that of the *Diwan:* שַׁחַר פָּנֶיהָ שְׁחַר, which is adopted in the translation.

L. 27. אֶל] So also Davidson; Ex. 25,37: עַל.

33

שמח בחור

L. 18. חם] The manuscripts have: חם ובין; perhaps we should read בֵּין מְתֵי חם.

35

עדי עש יעופף

L. 1. יִרְדְּפוּנִי]. The vocalization יְרַדְּפוּנִי suggested by Halper (*JQR.*, *l. c.*, p. 164 and 206) would be admissible, but since the given vocalization is corroborated in the Bible (Ps. 7,6) there is no ground for the assumption that the poet employed poetic license *metri causa.*

38

לפרוד

L. 1. וְדַלּוֹתִי] *Plene* (following Ps. 142,7), because we usually find it so in these forms; hence also נְקַלּוֹתִי (despite 2 Sam. 6,22), in order to emphasize the inner rhyme visually. S. Joseph (*l. c.*, p. 300) would like to write נְקַלֹּתִי, but then וְדַלֹּתִי (Ps. 116,6) would also have to be preferred, as in Kämpf, *Nichtandal. Poesie*, II, 226.—לְפָרוּד] In Edelmann, גנזי אקספרד p. 25, the reading כפרוד is an error due to haste (for the manuscript underlying it, MS. Oxford 1970, exhibits our reading), which S. Joseph would like to retain. The fortunately preserved Arabic text (ממא הנרח), is against it.

L. 6. יְשׁוּבֵנִי] I accept this correction of Joseph.

39

בך הגביר יצחק

L. 8. מִתְעַנְּגָה and מִתְפַּנֶּקֶת] refer as well to אֶרֶץ (l. 1) as to בַּת (l. 7), and there is no cause for reading in l. 7 בִּלְבוּשׁ instead of בַּלְבוּשׁ (as suggested by Joseph *l. c.*, p. 189).

L. 10. סְבִיבֶיהָ כְּסוּת] So three manuscripts, among them the one used by Edelmann; it is therefore again an error of haste when in גנזי אקספרד, p. 41, he prints סביבה. S. Joseph corrected the text—before

the reading of the manuscripts was known—into סְבִיבָה הַכְּסוּת, which is possible but cannot be maintained against the evidence of three manuscripts. The explanation which he offers is very far from sound, as in general he tries to read into the poem thoughts which are not contained in it (comp. for instance, his forced construction of ll. 23-30). I cannot deal with this matter here at greater length.

L. 26. וֹוְרֶקֶת] has reference to עָב in the preceding line (femin. 1 Kings, 18,44.)

L. 48. מַעְתֶּקֶת] comp. my note *ad loc.*, but it is possible that the poet wants to have it understood in the sense of עָתָק (comp. Job, 21,7 and elsewhere, further Ibn Ganaḥ *s. v.*): she intones a doubly powerful song. Joseph (and also Bacher) would like to read מַמְתֶּקֶת, but since this word occurs above, l. 28, in a rhyme, he tries to force upon it there a sense (לשון עצה כלומר מתיעצת) which it has nowhere else, not even in the passage Ps. 55, 15 quoted by him as proof.

L. 56. מַחֲנֶה] Joseph wants to read מַחֲנָה, which is possible. To emend וּלְךָ into וּבְךָ I consider unnecessary; comp. הַזְעֶק-לִי 2 Sam. 20,4.

L. 58. וּלְתַעֲלֻמָּה] without Mappik, as found in some editions of Job 28,11; other editions exhibit there וְתַעֲלֻמָהּ, but this reading would lead to misinter-

pretations, such as may be seen in Joseph, p. 196, who construes Edelmann's slips of the pen (ננזי אקספרד, p. 41: ולתעלמיה מורקת) as readings and endeavors to defend them.

40

שמואל הנגיד

L. 1. מְנֻזָּרִים] with Dagesh in the נ, as Nah. 3,17.

L. 14. בֵּין] Joseph, p. 199, suggests בבין *metri causa*, after having denied in a note on the preceding page that the poem has any metre.

L. 22. נִנְהִים] Participle Niph'al; Joseph, p. 199, suggests נוהים (Ḳal) despite the fact that the only passage where the verb נהה occurs in the sense intended here (1 Sam. 7,2) exhibits the Niph'al.

L. 29 אֲנִי] Four syllables are found in hemistichs elsewhere (even 1a); Joseph's suggestion to read אֲנִי is not acceptable.

L. 32 וְחַיֵּי] Joseph (p. 200) wants to emend it to ומחיה (probably so for ומחיי of the edition), by analogy with מרפא, but a noun corresponds with a noun, not a participle.

41

לנד משה

L. 55. חֲרָשִׁים] Following a correction by Ch. N. Bialik in the second edition of the מבחר השירה העברית,

which is to appear soon; the difficulties of the verse are now removed.

L. 65. וְנָקֵל] Participle, like the following וְנִדְמָה; וְנָקַל, as suggested by Joseph, would be a Perfect and out of place here.

52

ידע מכאבינו

L. 1. מַכְאֹבֵינוּ] So all the texts in keeping with Ex. 3,7; the rhyme requires מַכְאֹבָתֵינוּ, in which case the *Pathaḥ furt.* of יֹדֵעַ would not be counted metrically.

68

כלה לך כלתה

L. 2 חַלְחָה] The ל without Dagesh, *metri causa*, as שַׁלְחָה Ez. 17,7; 31,4 *et al.*

L. 10. וְנַפְשָׁה] with short syllable before the metre *Mustaf-'ilun*, in spite of Halper's conclusions (*JQR.*, *l. c.*, p. 169 and 183).

72

כי בא אור

L. 5. In the literal quotation of Bible verses the metre is neglected, as I have often pointed out. In this poem there is another instance in l. 9. In view of this the correction עֲדֵי for עַד (Prov. 6,9) in l. 16 may be superfluous.

77

שלום לך יום השביעי

L. 6. שַׁעֲשׁוּעַי] This reading is better than מַרְגּוֹעַי, because it does not force us to read a *Shewa quiescens* as *Shewa mobile*.

L. 27. שִׁירֵי יְדִידוֹת] So in the Karaite Prayer Book (ed. Wien 1854, vol. IV, p. צב); שִׁיר אֶל יְדִידוֹת cannot be explained; שִׁיר יְדִידוֹת (Halberstam in Luzzatto, טל אורות, p. 2, n. 4) is against the metre; שִׁיר הַיְדִידוֹת, as found in some editions (so שבחי אלהים, Oran 1885 p. נ), can be looked upon only as an awkward correction.

מקורות השירים

דיואן = דיואן רי"ה י"ל ע"י חיים בראדי.
שער = שער השיר להנ"ל.
מבחר = מבחר השירה העברית להנ"ל.
שד"ל = דיואן רי"ה י"ל ע"י שד"ל.
הרכוי = רבי יהודה הלוי קובץ שיריו ומליצותיו י"ל ע"י אברהם אליהו הרכוי.

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1 דיואן ח"ב צד 155 סי' א (הערות צד 108); מבחר צד קע"ט סי' 1.
2 דיואן ח"ב צד 155 סי' ב (הערות צד 109); מבחר צד קע"ט סי' 2; הלפר Post Biblical Hebrew Literature ח"א 78.
3 דיואן ח"ב צד 159 סי' ג (הערות צד 113).
4 דיואן ח"ב צד 160 סי' ד (הערות צד 114).
5 דיואן ח"ב צד 160 סי' ה (הערות צד 114); מבחר צד ק"פ סי' 3; הלפר Post Biblical Hebrew Literature ח"א צד 81.
6 דיואן ח"ב צד 164 סי' ו (הערות צד 118); מבחר צד קפ"א סי' 4.
7 דיואן ח"ב צד 167 סי' ז (הערות צד 121).
8 דיואן ח"ב צד 167 סי' ח (הערות צד 122); מבחר צד קפ"ג סי' 5.
9 דיואן ח"ב צד 168 סי' ט (הערות צד 123).
10 דיואן ח"ב צד 169 סי' י (הערות צד 124); מבחר צד קפ"ג סי' 6.
11 דיואן ח"ב צד 170 סי' י"א (הערות צד 124).
12 דיואן ח"ב צד 171 סי' י"ב (הערות צד 127).
13 דיואן ח"ב צד 172 סי' י"ג (הערות צד 128); מבחר צד קפ"ג סי' 7.
14 דיואן ח"ב צד 174 סי' י"ד (הערות צד 130).
15 דיואן ח"ב צד 174 סי' ט"ו (הערות צד 130).

16 דיואן ח"ב צד 175 סי' ט"ז (הערות צד 131).

17 דיואן ח"ב צד 180 סי' י"ח (הערות צד 133).

18 דיואן ח"ב צד 180 סי' י"ט (הערות צד 134).

19 דיואן ח"ב צד 182 סי' כ (הערות צד 136).

20 דיואן ח"ב צד 183 סי' כ"א (הערות צד 136).

21 דיואן ח"ב צד 183 סי' כ"ב (הערות צד 138).

22 דיואן ח"ב צד 184 סי' כ"ג (הערות צד 138); שער צד 96 סי' 83; מבחר צד קפ"ז סי' 9.

23 דיואן ח"ב צד 3 סי' א (הערות צד 3); מבחר צד קע"ח סי' 5.

24 דיואן ח"ב צד 7 סי' ד (הערות צד 7); שער צד 92 סי' 77; מבחר צד קע"ה סי' 1.

25 דיואן ח"ב צד 12 סי' ז (הערות צד 11).

26 דיואן ח"ב צד 13 סי' ט (הערות צד 13).

27 דיואן ח"ב צד 18 סי' ט"ו (הערות צד 18).

28 דיואן ח"ב צד 19 סי' ט"ז (הערות צד 19).

29 דיואן ח"ב צד 20 סי' י"ח (הערות צד 21); מבחר צד קע"ח סי' 3.

30 דיואן ח"ב צד 21 סי' כ (הערות צד 22).

31 דיואן ח"ב צד 29 סי' כ"ה (הערות צד 32).

32 דיואן ח"ב צד 29 סי' כ"ו (הערות צד 33). נדפס גם ע"י הח' ר"י דוידזאן על פי כ"י בעתון *JQR.* N.S., Vol. IV, p. 86 והוא מיחס אותו לר' יוסף בן צדיק. שהוא מחברו של השיר הבא אח"ז בכ"י. אולם ממה שנרשם על השיר שלאחריו „מנשח אחר לבן צדיק" יש ללמוד, שהשיר שלפנינו איננו לו, והמעתיק העתיק לעצמו שירים ממשוררים שונים שישרו בעיניו.

33 דיואן ח"ב צד 34 סי' ל"ד (הערות צד 39).

34 דיואן ח"ב צד 37 סי' ל"ו (הערות צד 41).

35 דיואן ח"ב צד 45 סי' מ"ו (הערות צד 49).

36 דיואן ח"ב צד 51 סי' נ"ב (הערות צד 57).
37 דיואן ח"ב צד 53 סי' נ"ג (הערות צד 59).
38 דיואן ח"א צד 135 סי' צ"ב (הערות צד 219)
39 דיואן ח"א צד 82 סי' ס (הערות צד 141).
40 דיואן ח"א צד 85 סי' ס"א (הערות צד 146).
41 דיואן ח"א צד 154 סי' ק"א (הערות צד 251); מבחר צד קע"ב סי' 1.
42 דיואן ח"ב צד 80 סי' ה (הערות צד 74); שער צד 94 סי' 81.
43 דיואן ח"ג צד 266 סי' קמ"א; מבחר צד קס"ז.
44 דיואן ח"ג צד 228 סי' קכ"ו; מבחר צד קנ"ד סי' 1.
45 דיואן ח"ג צד 226 סי' קכ"ד; שער צד 100 סי' 89; מבחר צד קנ"ד סי' 4.
46 שער צד 104 סי' 95.
47 דיואן ח"ג צד 4 סי' ג; מבחר צד קס"ט סי' 3.
48 דיואן ח"ג צד 89 סי' מ"ז; שער צד 109 סי' 101.
49 שער צד 112 סי' 103.
50 שער צד 113 סי' 104.
51 דיואן ח"ב צד 221 סי' י' (הערות צד 165); מבחר צד ק"ע סי' 7.
52 דיואן ח"ג צד 111 סי' נ"ד.
53 מבחר צד קנ"ד סי' 6.
54 מבחר צד קס"ט סי' 2.
55 דיואן ח"ג צד 143 סי' ע"ה.
56 דיואן ח"ג צד 116 סי' נ"ח; מבחר צד קנ"ג סי' 3.
57 דיואן ח"ג צד 74 סי' ל"ז.
58 דיואן ח"ב צד 294 סי' ע"א (הערות צד 273).
59 דיואן ח"ג צד 145 סי' ע"ז; שער צד 101 סי' 90; מבחר צד קנ"ג סי' 1.
60 דיואן ח"ב צד 296 סי' ע"ה (הערות צד 275); מבחר צד קע"א סי' 8.

61 מבחר צד קנ"ח סי' 1.
62 מבחר צד ק"ע סי' 4.
63 שד"ל דף ט"ז ע"ב סי' מ"ג.
64 מבחר צד קנ"ד סי' 5.
65 דיואן ח"ב צד 300 סי' פ"ב (הערות צד 278).
66 דיואן ח"ב צד 300 סי' פ"ג (הערות צד 279).
67 דיואן ח"ב צד 304 סי' פ"ח (הערות צד 284).
68 דיואן ח"ג צד 144 סי' ע"ו.
69 דיואן ח"ב צד 307 סי' צ (הערות צד 289).
70 דיואן ח"ג צד 230 סי' קכ"ח.
71 שד"ל דף כ"ה ע"א סי' ס"ו.
72 שד"ל דף כ"ח ע"ב סי' ע.
73 דיואן ח"ג צד 150 סי' פ"ב; מבחר צד קנ"ז.
74 שד"ל דף ל"ו ע"ב סי' פ.
75 דיואן ח"ג צד 65 סי' ל"ב; מבחר צד קנ"ג סי' 2.
76 דיואן ח"ג צד 62 סי' ל.
77 הרכבי ח"ב צד 126 סי' כ"ט (הערות שם צד 209).
78 דיואן ח"ג צד 66 סי' ל"ג.
79 דיואן ח"ג צד 78 סי' ל"ט.
80 דיואן ח"ג צד 67 סי' ל"ד.

מפתח השירים על סדר הא"ב